Arise Arjun

Awaken my Hindu Nation

Maanoj Rakhit

Your Journey with me into the World of lesser known Facts

Seed 1

Some seeds will fall on fertile grounds and some on barren lands

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2004	*Do your History textbooks tell you these Facts?* (Why and How They Systematically Destroyed a Great Civilization that had NO Parallel in Documented History)	Seed 2
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2005	*That Unknown Face of Christianity* (Fact Sheet of Christian Conducts)	
2007	*Christ or Krishn?* (Make an informed Choice)	

Contents

Introduction

Preface to 6th edition

It was initially written during Dec 2002, designed for periodicals, hoping someone might want to serialise it. Shri P Deivamuthu of *Hindu Voice* showed an interest in publishing it as a book. I learned PageMaker and reproduced the text in book form. *Hindu Voice* arranged its publication, released it to press by Feb 2003 and thousand copies arrived in March. The book was well received by readers though it had a select audience. 2005 edition was abridged to reduce cost and price but in that process the impact was lost. 2006 edition was a return to full edition but split into two volumes. 2007 edition was a repeat process with some modifications. 2008 edition was repositioned as *Seed 1*. These five were print editions and from second edition onwards I personally took the responsibility of publishing them. However, I have now decided to gradually withdraw from publishing and distributing operations so I can focus on translating my works in native languages. Therefore, current edition has been redesigned for viewing on Internet though it can be quickly reformatted for printing if someone volunteers to publish/distribute it at his/her cost.

Preface to 5th edition

Arise Arjun provides an introduction to what the issues are. It does not expand on them. Books that arrived later go beyond those boundaries. They dive much deeper into each issue. The focus becomes centralized. Coverage becomes wider. Analysis becomes deeper.

Before you proceed, I would want to remind you that the purpose of this book is only to present an overview, not to explain them in great detail, or to make a case for any particular issue. But then I assure you, each topic that I touch upon here—you can expect me to go into sufficient detail—though in a gradual manner, through the course of subsequent writings (for instance, *Seed 2* expands very substantially on the material covered in first and second chapters of this book).

Quite often you may find me offering a different interpretation than the way things have been historically looked at. You can expect me to substantiate each of them through the course of my subsequent writings.

Essential clarifications

Citations

Readers should be able to distinguish between this author's writings and citations from other published works. A visual distinction should be the easiest one to identify. Keeping this in mind, Times New Roman 12 has been used for quotes and Cambria 12 for intense[1] quotes. Quotes end with author's name and year within bracket. Sometimes, the year is followed by page number within the same bracket. Further details can be found in the list of Works Cited[2] given at the end of this work. Verdana 10 is my favourite which I use for stating what I have to say through this work. For ease of reading I have used 1.5 line spacing. Footnotes use smaller print Verdana 8.5. When an author is quoted for the first time in this work, his biographical sketch is presented as footnote by way of introduction. It serves to establish the credibility of the author quoted.

Substitutions in Quoted texts

In quoted text, throughout this work, "India" and "Indian" have been substituted by "BhaaratVarsh" and "Bhaaratiya". Titles of books and names of organizations remain unchanged. My reasons are like this:

When you identify your country as India, you relate yourself to a history of few hundred years. When you identify your nation as BhaaratVarsh, you relate yourself to a heritage that goes back to the time immemorial.

Every time you think of your nation you must think of it as BhaaratVarsh ~ it must become your second nature. If you write it as India, if you call it as India, if you see it in print again and again as India, you cannot truly perceive it as BhaaratVarsh.

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[1] with blue colour for PDF edition and black for printed edition

[2] Microsoft Word 2007 offers ten different Bibliography Citation Styles. I tested each of them more than once but each offered some offered some advantages and some disadvantages. Finally I settled for the best compromise option from my perspective "Chicago" (The Chicago Manual of Style).

Highlights through Quoted texts

Quoted texts, throughout this work, may[3] have some words highlighted with bold or italics or underlined. My purpose is to hold reader's attention around those words.

Insertions in Quoted texts

Quoted texts may[4] also have some insertions like (*added text). My intension is to help readers with greater clarity.

Footnotes

Endnotes are listed one after another, at one place, somewhere towards the end of the book. They have an obvious advantage. The main text looks neater. Notes are not scattered every where throughout the book. It also has a disadvantage. Most readers tend to continue reading the main text without ever bothering to refer to the endnotes. Endnotes, thus, end up as an academic entry in the book.

Footnotes appear at the bottom of the related page. Many readers refer to them. Its ready availability makes it more useful as compared to an endnote. To some readers, however, footnotes are more of an interruption than an aid. Such readers do have an option. That is to ignore footnotes and continue with the main text.

To me notes are an integral part of main text, and therefore, I have chosen them as the vehicle to present clarifications on related topic.

English spellings of Sanskrit terms

I spell Sanskrit terms in English differently. Reasons have been explained later in this work. Please turn to A Different perspective on English Spellings of Sanskrit Terms.

Use of he /his /him /etc.

My use of term "his" would generally mean "his/her" unless the context demands otherwise.

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[3] or may not

[4] or may not

Dedication

This work is dedicated to my Guru Shri Naaraayan.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुस्साक्षात परं ब्रह्म तस्मै श्री गुरुवे नमः।।

The Guru is none other than[5] the creator, Lord Brahma; he verily is Lord Vishnu, the preserver, and he truly is Maheshwar, the destroyer[6]. He is the supreme Brahman himself. To such a Guru I offer my salutations.

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[5] English translation of Sanskrit *Shlok* (verse) has been reproduced from *Chants of India*. Dr Nandakumara of *Bharatiya Vidya Bhavan*, London (England) has done the translation.

This clarification has become necessary because vast majority of the Hindus tend to understand this Shlok very differently. They tend to believe that it has one and only one meaning, that is, Guru is Brahma, Guru is Vishnu and Guru is Maheshwar.

This line of thinking has been accentuated by Kabir's famous *Doha* (verse) which conveys that (Human) guru and Govind (Ishwar/God) are both standing in front of him and he is perplexed as to whom he should salute first (touch the feet). Here Govind comes to his rescue and tells him to touch (human) guru's feet first because it is the guru who showed Kabir the path to reach Govind.

So, you have one (human) guru, he has another, she has yet another. Thus, there are numerous (human) gurus. All of them are superior to Brahma, Vishnu, and Mahesh.

Well, this thought process suits well all (Human) gurus. They assume greater importance than Ishwar. This thought process has gained considerable momentum after advent of Islam and Christianity. Both of these (Political) religions place great emphasis on similar thought process (only by substituting the actors). In Islam and Christianity, Allah and God are unidentifiable much like a vacuum. And humans cannot relate themselves to vacuum. This is how Mohammed/Jesus assumes greater significance than Allah/God in Islam/Christianity. Skeptics and curious, both, are requested to refer to Seed 4 for deeper analysis.

Hindus have lived in close association with Muslims/Christians for centuries. Their outlook has been significantly influenced (corrupted) by these two (Political) religions Islam and Christianity. Many so-called reformers have mushroomed during past few centuries. Most of them have made a good harvest. They have created their own so-called religions and raised an impressive number of followers. They dared not cannibalise Islam/Christianity and therefore, they relied mostly on Hinduism for supply of followers. It had been a number game much the same way Christianity/Islam plays their roles in cannibalising Hinduism and mustering larger number of followers into their respective faiths. Late Dayananda Saraswati happens to be one such illustrious name that formed Arya Samaj. Again, skeptics and curious, both, are requested to refer to (forthcoming) Seed 7 for deeper analysis. This is not the place to elaborate on those issues. Those who feel offended by these comments are welcome to stop reading here itself. For, they will not find me toeing the beaten track as they proceed through this work or any of my other works.

Dr. Nandakumara's translation, however, conveys us a different story. According to this, Guru is none other than Brahma, Vishnu, and Mahesh. I hope you are able to see the difference clearly.

There is, however, yet another school of thought. They prefer the mid-way not committing to either. They argue the conflict arises on account of duality and non-duality. They might want to tell you that subscribers of द्वैत (Dual) *Dwait* philosophy want to believe in dual system (human guru and Ishwar Guru) whereas subscribers to अद्वैत (non-Dual) *Advait* philosophy want to believe in single system (only Ishwar Guru). Those taking pride in their accumulated spiritual knowledge may want to go on debating such matters of theory without any true and direct experience of Ishwar. Such people are good for teaching philosophy to others. I call this borrowed knowledge, borrowed from books or from (human) gurus. From them others borrow the same borrowed knowledge. The process goes on and an impressive band of followers are raised. Everyone is happy, the borrower and the lender, both which happens to be an achievement in itself and that makes it so very popular.

Not so popular approach would be to subscribe to a thought process that does not benefit the vast majority and yet, it could be The Truth. To attain this Truth one needs to rise above borrowed knowledge and experience the Truth in its very bare form. And that Truth is: The Guru is none other than the Creator, Preserver and the Annihilator of this Universe. Lest you harbour some wrong notion, I need to clarify that Guru-Shishya Parampara (tradition) has done immense good to Hindu society. I am certainly not against this Parampara as there is simply no better alternative to it. What I am against is the tendency among lesser enlightened Gurus attempting to sell themselves as superior to the Guru of Gurus – the Ishwar.

Let us try to understand this differently. Someone in the Primary school needs a primary teacher. Another attending Secondary school needs a secondary grade teacher. Then you have those attending High School, those preparing for Bachelor's Degree, those aspiring to attain Master's Degree, and then few hopeful of Doctorate. Now, each of these need different type of teachers, a High School teacher, a University lecturer or professor, a guide for Ph.D., and so on. Similarly, one aspiring for Spiritual Knowledge and experience needs a (human) guru of different levels of attainment. In this parlance, a teacher who imparts formal education and a guru who helps gain spiritual knowledge and experience can be perceived as equivalent of each other in their respective fields of expertise. Thus, one needs at different levels of spiritual attainment different human gurus. But then, as the aspirant reaches the peak he needs (non-human) (True) Guru (Ishwar) to open the last door and show the path to attain Ishwar. But you cannot truly appreciate what I am saying here unless you attain that level. However, if you are looking for borrowed knowledge you may want to refer to Seed 3 (section: Vidhata) (the exposure contained therein is based on direct experience but for the readers it would naturally be borrowed knowledge). [17th and 18th Dec 2008 and 3rd Jan 2009].

[6] Destroyer or Annihilator may confuse some and, therefore, it warrants explanation. Let us perceive ब्रह्म (Brahm) as The Supreme Spirit -- the same ब्रह्म (Brahm) in the role of The Creator as ब्रह्मा (Brahma) -- the same ब्रह्म (Brahm/Brahman) in the role of The Preserver as Vishnu -- the same ब्रह्म (Brahm) in the role of The Annihilator as Maheshwar. Now, the question is why annihilator, or what good does He do? Well, you need to perceive Him as the One who triggers the dissolution process to pave the way for another Creation.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुस्साक्षात परं ब्रह्म तस्मै श्री गुरुवे नमः॥

GururBrahma[7] *GururVishnuh GururDeo Maheshwarah,*

GuruSsaakshaat Param Brahm Tasmai Shri Guruve Namah.

Think of it this way – what do you do when a building becomes too risky to live in? Don't you pull it down to build a new one in its place? Use the same analogy here and you will understand.

This happens to be only a limited expression of the Unlimited. I submit my works at His feet. I perceive Him as Shri Naaraayan who, by turns, assumes the roles of Brahma, Vishnu and Mahesh during different phases of His Creation. No parity can be drawn between this concept and the Christian doctrine of Trinity (Father, Son and Holy Ghost) though some well known Gurus have attempted to do so as it has served them well.

[7] Here, I have followed the *English Phonetic Tradition* while representing Sanskrit terms in English alphabet. The reason is obvious – when I am using the language English as the vehicle to convey the pronunciation of Sanskrit terms, I need to maintain proper balance between the phonetic traditions of both languages without causing distortion in either of them as far as possible.

We know of *English Phonetic Tradition* that makes people pronounce English words with a *long-a* emphasis as in *arm* for *tailing-a*. In other words, when readers see the *alphabet-a* appearing at the end of any English word (I call it *tailing-a*) they tend to pronounce it with *long-a* emphasis as in *arm*. In other situations, readers tend to pronounce the *alphabet-a* like *short-a* as in *rural*. Keeping this phonetic tradition in mind I have used the spelling *Brahma* in expectation that readers will tend to pronounce the *first-a* in Br**a**hma as *short-a* and the *last-a* in Brahm**a** as *long-a*.

One may, however, argue that *both-a* in B**a**t**a** are pronounced with *long-a* emphasis. But then I can hardly help it. For, English as a language has no scientifically phonetic base. It is full of exceptions. For instance, B**u**t and P**u**t are written the same way but pronounced differently. Conversely, Cen**tre** (tre) and Cen**ter** (ter) are written differently but pronounced the same way. One can go on and on, the list could be endless. In comparison to this, Sanskrit has scientifically solid phonetic base. Sanskrit terms are pronounced exactly the same way as they are written. But then, with prolonged undesirable influence of English education our people have learned to bring down the phonetic integrity of Sanskrit to the poor level of English phonetics. Thus, they have turned योग into योगा (Yoga). Here again we can go on citing examples and the list can be endless.

Like every language, Sanskrit too has exceptions but then the beauty of Sanskrit is that it has laid down principles that govern the exceptions too. In other words, exceptions do not crop up everywhere as orphans. There are laws that govern grammatical exceptions in Sanskrit. [17 Dec 2008].

PART 1 - JOURNEY OF HINDU SOCIETY

1. Hindu Society before Islam

Truth from the pages of History

Humanity could have seen such wonderful days?

I never knew humanity could have seen such wonderful days in the past as is described below by people coming from different nations, seeing Hindu society through their eyes, over a period of more than 2,000 years. I never knew this because not much of it has remained now to be seen often, and the history that I was taught in school did not care to mention any of these. Yet they happen to be well-documented facts and not creation of fiction. A careful reading can make us wonder many things. Let me first submit ample testimony in other peoples' words before venturing to say what I want to say in my own words because then only my words will have some credibility.

This could not have happened by coincidence

We will see that foreign travellers, businessmen, writers, educationists, diplomats and conquerors, who visited BhaaratVarsh during a period of 2,300 years, as to what they have to say about the Hindu Society in their own words. We will see that these people came during different centuries, from different continents, different nations, different cultures, different societies, different backgrounds, different mental makeup, different expectations ~ but all of them invariably documented the same qualities about Hindu society. We will see that these people visited different parts of BhaaratVarsh, and also lived in different sections of Hindu Society ~ yet they all came to the same conclusion. This cannot happen by coincidence. This can happen only if it had been a constant, and consistent, truth about Hindu Society through the ages.

The Braahmans (Brahmins)

We will also see what these people have to say about Braahmans (Brahmins) whose image has been much maligned on purpose by later day writers using propaganda driven mechanism. By and large Braahmans have been very poor and they kept themselves to priesthood and teaching. Christian and Muslim clergy have controlled national politics and governance of the State administration. Popes have done that for centuries and Khomeini, Taliban do it even today. Hindu priests did not assume the role of their Christian and Islamic

counterparts, yet they have been made to look like them, on purpose, to divide the Hindu Society into factions. Politicized scholarship of this kind has weakened the Hindu society in modern days by dividing and politicizing it. It may not be out of place to add that I am not a Braahman (by birth) to have a reason to defend them except for my desire to dig the truth out and my distaste for fabrications.

Testimonies of Foreign Visitors

Location: Cambridge University, England, 1882

Lecture II by Friedrich Max Muller[8]

5th-century BC

Ktesias, the famous Greek physician of Artaxerxes Mnemon (present at the battle of Cunaxa, 404 BC), the first Greek writer who tells us anything about the character of the Bhaaratiyas, such as he heard it described at the Persian court, has a special chapter 'On the Justice of the Bhaaratiyas'.

Megasthenes, the ambassador of Selucus Nicator at the court of Sandrocottus (*Chandr'Gupt) in Palibothra (PaataliPutr, the modern Patna), states that thefts were extremely rare, and they honoured truth as virtue. (Max Muller 2000)

[8] Max Muller (1823-1900) has long been regarded as the 'Western Indologist par excellence'. He was born on 6 December, 1823 in Dessau, the capital of the German Duchy of Anhalt-Dessau. His father Wilhelm Muller (1794-1827), a famous poet and teacher, died leaving his wife and two young children in dire poverty, supported only by a modest pension. After his early years in Dessau, he was sent at the age of twelve to Leipzig to finish his schooling, receiving a thorough grounding in Greek and Latin. As a student at Leipzig University, he fought duels and left with a doctorate before he was twenty. After his *wanderjahre* spent in Berlin, Paris and London, he arrived in Oxford in 1848, where he settled. He became Taylorian Professor of Modern European Languages (1854), a Fellow of All Souls College (1858) and Professor of Comparative Philology (1868). Max Muller's oeuvre was marked by encyclopaedic range and scholarship. His edition of the *Rig Veda* (1849-73), and the forty-nine volumes of the *Sacred Books of the East,* made Max Muller pre-eminent among interpreters of Bhaaratiya thought in the West. His work on Vedic literature, Sanskrit, philology, mythology and comparative religion aroused wide interest. He was an important influence not only on his Western contemporaries, but also on Bhaaratiya thinkers. Max Muller died on 28 October, 1900. (Max Muller 2000)

AD 2nd-century

Arrian (in the 2nd century, the pupil of Epictetus), when speaking of the public overseers or superintendents in BhaaratVarsh, says 'They oversee what goes on in the country or towns, and report everything to the king, where the people have a king, and to the magistrates, where the people are self-governed, and it is against use and wont for these to give in a false report; but indeed no Bhaaratiya is accused of lying'. (Max Muller 2000)

AD 7th-century

The Chinese, who come next in order of time, bear the same, believe, unanimous testimony in favour of the honesty and veracity of the Hindus. Let me quote Hiouen-thsang, the most famous of the Chinese Buddhist pilgrims, who visited BhaaratVarsh in 7th century. 'Though the Bhaaratiyas,' he writes, 'are of a light temperament, they are distinguished by the straightforwardness and honesty of their character. With regard to riches, they never take anything unjustly; with regard to justice, they make even excessive concessions … Straightforwardness is the distinguishing feature of their administration.' (Max Muller 2000)

AD 11th-century

If we turn to the accounts given by the Mohammedan conquerors of BhaaratVarsh, we find Idrisi, in his Geography (written in the 11th century), summing up their opinion of the Bhaaratiyas in the following words: 'The Bhaaratiyas are naturally inclined to justice, and never depart from it in their actions. Their good faith, honesty, and fidelity to their engagements are well known, and they are so famous for these qualities that people flock to their country from every side'. (Max Muller 2000)

AD 13th-century

In the 13th century we have the testimony of Marco Polo, who thus speaks of Abraiaman, a name by which he seems to mean **the Braahmans** who, though not traders by profession, might have been employed for great commercial transactions by the king. This was particularly the case during times which the Braahmans would call times of distress, when many things were allowed which at other times were forbidden by the laws. 'You must know,' Marco Polo says, 'that these Abraiaman are the best merchants in the world, and **the most truthful**, for they **would not tell a lie for anything on earth**.' (Max Muller 2000)

AD 14th-century

In the 14th century we have Friar Jordanus, who goes out of his way to tell us that the people of Lesser BhaaratVarsh (Southern and Western BhaaratVarsh) are true in speech and eminent in justice. (Max Muller 2000)

AD 15th-century

In the 15th century Kamal-eddin Abd-errazak Samarkandi (1413-82), who went as ambassador of the Khakan to the prince of Kalikut and to the king of VidyaNagar (about 1440-45), bears testimony to the perfect security, which merchants enjoy in that country. (Max Muller 2000)

AD 16th-century

In the 16th century, Abul Fazl, the minister of the Emperor Akbar, says in his Aayine Akbari: 'The Hindus are religious, affable, cheerful, lovers of justice, given to retirement, able in business, admirers of truth, grateful and of unbounded fidelity; and their soldiers know not what it is to fly from the field of battle.'

And given in quite modern times the Mohammedans seem willing to admit that the Hindus, at all events in their dealings with Hindus, are more straightforward than Mohammedans in their dealings with Mohammedans.

Speaking as above, at Cambridge University in 1882, Max Muller continued his lecture: So I could go on quoting from book after book, and again and again we should see how it was the love of truth that struck all the people who came in contact with BhaaratVarsh, as the prominent feature in the national character of its inhabitants. No one ever accused them of falsehood. There must surely be some ground for this, for it is not a remark that is frequently made by travellers in foreign countries, even in our time, that their inhabitants invariably speak the truth. Read the accounts of English travellers in France, and you will find very little said about French honesty and veracity, while French accounts of England are seldom without a fling at Perfide Albion! (Max Muller 2000)

Late 18th-century

Warren Hastings thus speaks of the Hindus in general: 'They are gentle and benevolent, more susceptible of gratitude for kindness shown to them, and less prompted to vengeance for wrongs

inflicted than any people on the face of the earth; faithful, affectionate, submissive to legal authority.' (Max Muller 2000)

Early 19th-century

Bishop Heber said: 'The Hindus are brave, courteous, intelligent, most eager for knowledge and improvement; sober, industrious, dutiful to parents, affectionate to their children, uniformly gentle and patient, and more easily affected by kindness and attention to their wants and feelings than any people I ever met with.' (Max Muller 2000)

Mid 19th-century

Elphinstone states: 'No set of people among the Hindus are so depraved as the dregs of our own great towns. ... The Hindus are mild and gentle people, more merciful to prisoners than any other Asiatics. Their freedom from gross debauchery is the point in which they appear to most advantage; and their superiority in purity of manners is not flattering to our self-esteem.' (Max Muller 2000)

Early 19th-century

Sir John Malcolm writes: 'I have hardly ever known where a person did understand the language, or where calm communication was made to a native of BhaaratVarsh, through a well-informed and trustworthy medium, that the results did not prove, that what had at first been stated as falsehood, had either proceeded from fear, or from misapprehension.' (Max Muller 2000)

Early 19th-century

Sir Thomas Munro bears even stronger testimony. He writes: 'If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching, reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people – then the Hindus are not inferior to the nations of Europe, and **if civilization is to become an article of trade between England and BhaaratVarsh, I am convinced that England will gain by the import cargo.**' (Max Muller 2000)

Mid 19th-century

Max Muller continued: I knew the late Professor Wilson, our Boden Professor of Sanskrit at Oxford, for many years, and often listened with deep interest to his reminiscences. Let me read you what he, Professor Wilson, says of his native friends, associates, and servants: 'I lived, both from necessity and choice, very much amongst the Hindus, and had opportunities of becoming acquainted with them in a greater variety of situations than those in which they usually come under the observation of Europeans. In the Calcutta mint, for instance, I was in daily personal communication with a numerous body of artificers, mechanics, and labourers, and always found amongst them cheerful and unwearied industry, good-humoured compliance with the will of their superiors, and a readiness to make whatever exertions were demanded from them: there was among them no drunkenness, no disorderly conduct, no insubordination. It would not be true to say that there was no dishonesty, but it was comparatively rare, invariably petty, and much less formidable than, I believe, it is necessary to guard against in other mints in other countries. There was considerable skill and ready docility. So far from there being any servility, there was extreme frankness, and I should say that where there is confidence without fear, frankness is one of the most universal features in the Bhaaratiya character. Let the people feel sure of the temper and goodwill of their superiors, and there is an end of reserve and timidity, without the slightest departure from respect…'

Then, speaking of **much-abused Bhaaratiya Pundits (Braahmans),** he says: 'The studies which engaged my leisure brought me into connection with the men of learning, and in them I found the similar merits of industry, intelligence, cheerfulness, frankness, with others peculiar to their avocation. A very common characteristic of these men and of the Hindus especially, was **simplicity truly childish,** and a total unacquaintance with the business and manners of life. Where that feature was lost, it was chiefly **by those who had been long familiar with Europeans.**' (Max Muller 2000)

Mid 19th-century

Colonel Sleeman saw BhaaratVarsh, where alone the true BhaaratVarsh can be seen, namely, in the village-communities… Now what Colonel Sleeman continually insists on is that no one knows the Bhaaratiyas who does not know them in their village-communities – what we shall now call their communes. It is that village-life which in BhaaratVarsh has

given its peculiar impress to the Bhaaratiya character, more so than in any other country we know. When in Bhaaratiya history we hear so much of kings and emperors, of rajahs and maharajahs, we are apt to think of BhaaratVarsh as an Eastern monarchy, ruled by a central power, and without any trace of that self-government which forms the pride of England. But those who have most carefully studied the political life of BhaaratVarsh tell you the very opposite…

In their PanchAayats [*village self-governance], Sleeman tells us, men adhere habitually and religiously to the truth, and 'I have had before me hundreds of cases,' he says, 'in which a man's property, liberty, and life depended upon his telling a lie, and he has refused to tell it.' Could many an English judge say the same?

When you read the atrocities committed by the Mohammedan conquerors of BhaaratVarsh ... to my mind is how any nation could have survived such an inferno without being turned into devils themselves.

Max Muller continues: it is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the national character of the Bhaaratiyas, regard for truth and justice should always be mentioned first.

Let me add that I have been repeatedly told by English merchants that commercial honour stands higher in BhaaratVarsh than in any other country, and that a dishonoured bill is hardly known there.

I have left to the last of the witness who might otherwise have been suspected – I mean the Hindus themselves. The whole of their literature from one end to the other is pervaded by expressions of love and reverence for truth. … you will teach them neither rectitude, nor science, nor literature. Nay, they might appeal to their own literature, even to their law-books, to teach us at least one lesson of truthfulness, truthfulness to ourselves, or, in other words, - humility. (Max Muller 2000)

Does it not tell you clearly that Dharm[9] was indeed, re-established?

The battle of MahaaBhaarat was fought about 3138 BC to re-establish Dharm. Foreign visitors' accounts of what they witnessed are testimony to the fact that Dharm, indeed, had been re-established.

Invariably came to similar conclusions

These visitors came from different lands, they had different backgrounds, they came from different centuries, and they had different value system. They visited different segments of Hindu society, placed in different parts of BhaaratVarsh. They witnessed Hindu society over a vast period of more than two thousand years. In their own ways they each evaluated Hindu society and invariably came to similar conclusions.

Could not have developed overnight

These accounts are dated 404 BC onwards. Similar conditions must have prevailed after MahaaBhaarat until this time because suddenly such strong social fabric could not have developed overnight. The structure must have evolved from the time battle of MahaaBhaarat ended and Dharm was re-established.

Something inherent in Hinduism

What does this tell us? There must have been something inherent in Hinduism that would have inculcated such fine qualities amongst Hindu men, women and children. These values must have been so deep that they lasted for so long, and lasted uniformly, since the time they were reinstituted following the battle of MahaaBhaarat. We are speaking of 5000 years time span, 3000 years before and 2000 years after Christ.

What brought the extraordinary downfall?

Advent of Christian missionary education system

We see those qualities lost totally only after ancient Hindu education system was substituted by Christian missionary education system in 1835. Therefore, it should be very

[9] Turn to A Different perspective on English Spellings of Sanskrit Terms

clear as to what is responsible for this extraordinary downfall. This should tell you that glorifying the unworthy can only be harmful. It can never bring any benefit.

Judeo-Christian society, Atheist society

Now, let us look at social structures evolved by Judeo-Christian society (recognized as Western or modern society) and Atheist society (recognized as Marxist or Secular society). We see them disintegrating already. The base unit 'family' is fast eroding the social fabric of these societies. Look at the number of years they have withstood the test of time.

The Test of Time tells us what works in practice

The test of time is the best test. It tells us what works in practice. It has worked for Hindu society. It has not worked for Judeo-Christian and Atheist societies long enough to stand the test of time. It may be worth recapitulating at this point, how badly Christian missionaries, English educated Bhaaratiya Englishmen, and Marxist intellectuals tried to tarnish the image of Hinduism and Hindu society.

How could so much virtue have survived?

Day ends and night takes over. That is natural. Max Muller spoke of the inferno and now we will proceed to look at the testimony of Islamic historians as to what that inferno was like. As we walk through that account we might want to visualize placing the Hindu society through that inferno, and then try to imagine in our mind what disastrous blow it could have had on the social fabric of Hindu society. After that we might want to revisit the testimonies of European visitors as late as eighteenth and nineteenth centuries as given above, and wonder how could so much virtue have survived?

For a change, would you want to be honest with yourself?

Have we progressed?

Finally, we may want to ask ourselves a few questions: whatever held Hindu society together through such an ordeal, could it have been of small value? For once, we may want to be honest to ourselves and start thinking if we need to look back and study the value system that ancient sages of BhaaratVarsh had evolved with due respect that it deserves. For this, we may have to first set aside our ego that we have 'progressed' over our predecessors.

Soul of Hinduism and its life-support system

Let us understand one thing very clearly. Hindu society without Hinduism would be nonexistent. The foundation of Hindu society lies in spiritualism of Hinduism. That is where its soul is and that is where its life support system has been. Therefore, Hindu society cannot be viewed without Hinduism.

Dwelling upon borrowed values

No nation can prosper dwelling upon borrowed values particularly those, which have not stood the test of time. It is important that we Hindus realize that we did have a glorious past and we recognize our roots.

Drifting like one who knows not his roots

It is important that we Hindus examine in-depth what lay behind our glorious past that gave us such enviable character as a society and as a nation? Then only, and then alone, we will be able to recreate our past once again and see its reflection in our present; or else, we will keep drifting like one who knows not his roots.

Capable of recreating itself

If it existed once before as is evident from the testimonies of so many people coming from such diverse background and if it existed for such a long time period as evident from these accounts, and if it had stood the 'test of time' then it must be capable of recreating itself in today's context provided we have the desire and the determination.

2. Journey through Horrors of Islam

Inferno that Max Muller spoke of

Basic respect that was due to any other religion

Now I realize that I knew practically nothing of Islam for 50 years of my life. I went inside the mosque at Shaarjaah and sat for prayer with my driver Malik (a Pakistani national) and I ate in the same huge plate with Hamoud (a TanzaanianOmaani national) at Sohaar with his friends and relatives after attending his relative's death ceremony and a visit to mosque with them. I did all this with the basic respect that was due to any other religion.

If people did not practice hatred and enmity then...

Until recently I had remained under the mistaken belief that all religions are equal, they all advocate love and peace. I used to think that if people behaved in a different manner then it has to be for only one reason: that they did not understand their religion properly. I was in for real-time surprise when I learned that the truth was just the opposite: that a religion teaches hatred and enmity. If people did not practice hatred and enmity it was because they did not have enough strength at that given point of time to practice it. The moment they acquired the necessary manpower and military strength they followed their religion very religiously.

If you terrorize millions then...

Lecturing at Cambridge University in 1882 Max Muller had said: "When you read the atrocities committed by the Mohammedan conquerors of BhaaratVarsh … to my mind, is how any nation could have survived such an inferno, without being turned into devils themselves. As to modern times, and I date them from about 1000 after Christ, I can only say that, after reading the accounts of the terrors and horrors of Mohammedan rule, my wonder is that so much of native virtue and truthfulness should have survived. You might as well expect a mouse to speak the truth before a cat, as a Hindu before a Mohammedan judge. If you frighten a child, that child will tell a lie – if you terrorize millions, you must not be surprised if they try to escape from your fangs. Truthfulness is a luxury, perhaps the greatest, and let me assure you, the most expensive luxury in our life – and happy the man who has been able to enjoy it from his very childhood. It

may be easy enough in our days, and in a free country, like England, never to tell a lie – but the older we grow, the harder we find it to be always true, to speak the truth, the whole truth, and nothing but the truth." (Max Muller 2000)

Islamic Evidence of Suppressed Historical Facts

Prof Satish Chandra assures Grade 11 students that...

Islamic Evidence presented below is from the book of Arun Shourie[10]. He presented these and much more (culled out from works of Sita Ram Goel[11]) exposing history rewriting, on purpose, by Prof Satish Chandra and others who assure Grade 11 students that "Despite the

[10] Arun Shourie, among BhaaratVarsh's best known commentators on current and political affairs, backs his distinctive writing, his conscientiously independent perspective with rigorous analysis and meticulous research. Born in Jallandhar in 1941, he studied at Modern School and St. Stephen's College in Delhi, and obtained his Doctorate in Economics from the University of Syracuse, USA. He has been an economist with the World Bank, a consultant to the Planning Commission and Editor of *The Indian Express*. His writings have gained him vast following across the country as well as several national and international honours. Among these are *Padma Bhushan*, the *Magsaysay Award*, the *Dadabhai Naoroji Award*, the *Astor Award*, the *K. S. Hegde Award*, the *International Editor of the Year Award*. The Federation of Indian Publishers recently conferred *The Freedom to Publish Award* on him. At present Arun Shourie is a member of the Rajya Sabha. This is his fifteenth book. (Shourie 1998)

[11] Born in 1921, Sita Ram Goel took his M.A. in History in 1944, from the University of Delhi. He won scholarships and distinctions in school as well as college. Well-versed in several languages, he studied literature, philosophy, religion, history and sociology of several cultures – ancient, medieval, and modern. For his judgments and evaluations, however, he draws his inspiration from the *Mahabharata* the *Suttapitaka,* Plato and Aurobindo. He has written several documented studies on Communism, Soviet Russia, Red China, Christianity and Islam. Author of eight novels, he has translated into Hindi quite a few books from English, including some dialogues of Plato and a biography of Shivaji. His other works include compilations from the *Mahabharata* and the *Suttapitaka.* Having become a convinced Communist by the time he came out of college, he turned against this criminal ideology in 1949 when he came to know what was happening inside Soviet Russia. From 1950, onwards he participated in a movement for informing the Bhaaratiya people about the theory as well as the practice of Communism in Stalin's Russia and Mao's China. The numerous studies published by the movement in the fifties exist in cold print in many libraries, and can be consulted for finding out how the movement had anticipated, many years before, the recent revelations about Communist regimes. (Goel, Hindu Temples: What happened to them 2000)

pressure of a section of the orthodox theologians this policy of broad toleration was maintained during the Sultanate."

What Prof Satish Chandra and others hide

Let us see a few examples of what Prof Satish Chandra and other hide under beautifully worded "Policy of Broad Toleration". This is a live example of their attempt to whitewash Islamic history and with that as we will see later, their attempt to blacken Hindu history on purpose. Throughout this book we will see ample evidence of politicized scholarship and academic frauds of different kinds and of different magnitude carried out by these eminent historians of close-knit Marxist-Muslim combine.

Sultan Shamsu'd-Din Altutmish (AD 1210-1236)

• Hindu Statutes and gods' Images Crushed under Foot by Muslims who visited Jama'Masjid

"He uprooted the statue of Bikramaajit together with all other statues and images… and brought them to the capital where they were laid before the Jama'Masjid for being trodden[12] under foot by the people"[13]

Sultan Jalaalu'd-Din Khalji (AD 1290-1296)

Jhain (North-Western State of Raajasthaan)

• Destroyed Hindu Idol Temples—Burned Idols of gods

"In the year AH 689 (AD 1290), the Sultan led an army to Ranthambhor… He took… Jhain, destroyed the idol-temples and broke and burned the idols…"[14]

Vidisha (Central State of Madhya Pradesh)

• Muslims Crushed with Feet Hindu Idols of gods—

"…The idols were laid before the Badaaun gate for true believers to tread upon…"[15]

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[12] Tread = To Crush or press something with your Feet (Oxford Advanced Learner's Dictionary of Current English 2000)

[13] Taarikh-i-Mubaarak Shaahi of Yaahya bin Ahmad bin Abdu'llaah Sirhindi with reports to the same effect in Tabqat-i-Akbari in Muntakhabu't-Tawarikh and in Taarikh-I-Firuz Shaahi

[14] Taarikh-i-Firuz Shaahi of Ziaau'd-Din Barani (b. 1285-86) with reports to the same effect in Nizaamu'd-Din Ahmad bin Muhammad Muquim al-Harbi and in Tabqat-i-Akbari

Sultan Alaau'd-Din Khalji (AD 1296-1316)

Somnaath (Mid-Western State of Gujaraat)

• Muslims Crushed by Feet Hindu Idols of gods

"…And the idol… was carried to Delhi where it was laid for people to tread upon"[16]

It was a matter of pride for them

As we see above they all considered it a matter of pride that Hindu gods must be walked over by Muslims. These are not the accounts of hostile historians of later years. These are the documented records of those days and by their own historians. They also do not fail to mention that Hindu temples were broken and Muslim mosques were raised in their place. Today there is so much attempt by these Marxist-Muslim combine that there existed no Raam Temple at Ayodhya before Baabri Mosque despite huge amount of archaeological evidences available, which our elite Courts of Justice refuse to look at. We will present evidence of all those in this book itself.

Sultan Firuz Shah Tughlaq (AD 1351-1388)

Puri (Mid-Eastern State of Orissa)

• Puri Jagannaath Idol uprooted and placed in shameful position

"…There was a stone idol which infidels called Jagannaath…. Sultan Firoz, in emulation of Mahmoud Subuktigin, having rooted up the idol, carried it away to Delhi where he placed it in an ignominious[17] position…"[18]

Jajnagar (Mid-Eastern State of Orissa)

• Mussalmaan's horses Crushed by Feet Hindu Idols and Temples

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[15] Taarikh-i-Firuz Shaahi of Ziaau'd-Din Barani (b. 1285-86) with reports to the same effect in Nizaamu'd-Din Ahmad bin Muhammad Muquim al-Harbi and in Tabqat-i-Akbari

[16] Taarikh-i-Firuz Shaahi with reports to the same effect in Tabqat-i-Akbari and Mulla Abdul Quaadir Badauni's Muntakhabu't-Tawaarikh, the latter also mentions that at the site of the temple a mosque was constructed

[17] Ignominious = That makes, or should make, you feel ashamed (Oxford Advanced Learner's Dictionary of Current English 2000)

[18] Taarikh-i-Firuz Shaahi of Shamsu'd-Din bin Siraaju'd-Din, a courtier of Firuz Shah

"…Victorious standards set out… destruction of idols, slaughter of the enemies of Islam… wherever there were temples and idols in that area, they were trampled under the hoofs of the horses of Mussalmaan…"[19]

• Jagannaath disgraced because Allah Only true God—Hindu Idols Crushed by Shoes of Muslims while going in the mosques and coming out of the mosques

"Allah, who is the only true God and has no other emanation, endowed the king of Islam with the strength to destroy this ancient shrine on the eastern seacoast and to plunge it into the sea and after its destruction, he ordered the nose of Jagannaath to be perforated and disgraced it by casting it down to the ground. They dug out other idols… for being laid in front of the mosques… and stretched them in front of the portals of every mosque, so that the body and the side of images may be trampled at the time of ascent and descent, entrance and exit, by the shoes on the feet of the Muslims."[20]

From memoirs of Sultan Firuz Shah Tughlaq himself

Now let us see what Sultan Firuz Shah Tughlaq himself writes about his noble deeds. These are from his memoirs not from another historian's records. There is so much evidence around and these eminent historians of Marxist-Muslim combine want to ignore them and fabricate their own version of history.

• Sultan Firuz Shah records he Taxed Hindus for Tolerating Hindu Existence and for allowing Hindus to Live

"The Hindus and idol-worshippers had agreed to pay the money for toleration (zar-i-zimmiya) and had consented to the poll tax (jizaya) in return for which they and their families enjoyed security…[21]

Sounds like our ancestors lived in a Mafia State governed by the Muslims!

• Under divine guidance I destroyed—entirely abolished in my kingdom—my religious feelings prompted me at once to...I went there in person and I ordered… put to death—I

[19] Taarikh-i-Firuz Shaahi of Shamsu'd-Din bin Siraaju'd-Din, a courtier of Firuz Shah

[20] Sirat-Firuz Shaahi

[21] Futuhat-i-Firuz Shaahi written by Sultan Firuz Shah Tughlaq himself

destroyed their idol-temples and raised mosques—Mussalmaan now perform devotions to the true God…

Under divine guidance I destroyed these edifices and I killed those leaders of infidelity… until this abuse was entirely abolished. Their women and children also went out in palanquins and carts. There they assembled in thousands and performed idol-worship… when intelligence of this came to my ears my religious feelings prompted me at once to put a stop to this scandal and offence to the religion of Islam. On the day of the assembly I went there in person and I ordered… put to death… I destroyed their idol-temples and instead thereof raised mosques… where infidels and idolaters worshipped idols, Mussalmaan now, by God's mercy, perform their devotions to the true God… I sent some persons there to destroy the idol temple and put a stop to their pernicious incitements to error."[22]

Gohana (Northern State of Haryaana)

• Hindu religious books, Hindu Idols publicly burnt—no Hindu was allowed to worship Idols in Mussalmaan country

"Some Hindus had erected a new idol-temple in the village of Kohana… I ordered that… put to death… I also ordered that the infidel books, the idols… publicly burnt… no zimmi could follow such wicked practices in a Mussalmaan country".[23]

A matter of religious dictate

The point may be noted here that Sultan Firoz Shah himself records that he considered it a matter of religious dictate that he should destroy Hindu places of worship and kill Hindus for he documents that he did it all under divine guidance. This is all about Jihad but today they have fabricated a new definition of Jihad, which is to fight against inner evils. But as we will proceed through the pages of this book we will see that those who are promoting this newfound definition have no real desire to follow it, instead they are busy in engaging themselves in more of evil. Adharm, indeed, manifests itself in many ways and being aware of the need to recognize and resist such Adharm is the need of hour for which Arjun must rise to the occasion.

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[22] Futuhat-i-Firuz Shaahi written by Sultan Firuz Shah Tughlaq himself

[23] Futuhat-i-Firuz Shaahi written by Sultan Firuz Shah Tughlaq himself

Nagarkot, Kangra in Himaanchal Pradesh:

• Broke Hindu Idols, Mixed them with Cow's Flesh, filled bags, tied round the Necks of Braahmans—sent Nowshaba image to Mecca, thrown on road, crushed under Foot by Hajj pilgrims—Nagarkot name changed to Mahomedabad

"…Name of Nagarkot… changed to that of Mahomedabad… broke the idols of Nagarkot, and mixing the fragments with pieces of cow's flesh, filled bags with them and caused them to be tied round the necks of Braahmans… he sent the image of Nowshaba to Mecca, to be thrown on the road, that it might be trodden under foot by pilgrims…"[24]

Is this Human civilization or Aasuric culture?

They knew it very well the reverence amongst Hindus for cow and yet they did it because they wanted to humiliate Hindus and Hinduism. They were not here to conquer the nation; they were here to eliminate Hinduism from the face of the earth. The same thing these Marxist-Muslim combine eminent historians have been doing for past many years but in a very subtle and cunning manner that will gradually open up as we reach the chapter on Vedic time Hindus eating Beef towards the end of this book.

We also see that they took Hindu god images to Mecca in Saudi Arabia and threw them on road so that Muslim pilgrims for Hajj can crush them under their foot. This is not human civilization that we are speaking of but Aasuric culture.

Sultan Alaau'd-Din Mujaahid Shah Bahmani (AD 1375-1378)

Vijay Nagar (South-Western State of Karnaataka):

• Broke many Temples—Completely destroyed the country—Considered its destruction a Religious obligation

"…He broke down many temples of idolaters and laid waste[25] the country… after which he hastened to Beejanuggur… on which stood a temple… it was much venerated by the

[24] Taarikh-i-Firishta, Muhammad Qaasim Hindu Shah Firishta gives an account of Sultan Firuz Shah Tughlaq

[25] Lay something waste = To destroy a place completely: (Oxford Advanced Learner's Dictionary of Current English 2000)

Hindus… the King considering its destruction a religious obligation ascended to the hill and having razed the edifice…"[26]

In conformity with Quran's dictates and Prophet Muhammad's personal conducts

As the historian records, the Sultan considered it his religious obligation. This is not fiction. We will see later in this book what Quran says about it and what live examples Prophet Mohammed himself left to his followers.

Sultan Nasiru'd-Din Mahmoud Shah Tughlaq (AD 1389-1412)

• Got mosques raised in place of temples

"…Got founded a city named Muhammadabad… at a place known as Kalpi which was a home of accursed infidels and he got mosques raised in place of temples for the worship of Allah.[27]

Sultan Ahmad Shah I Wali Bahmani (AD 1422-1435)

Vijay Nagar (South-Western State of Karnaataka)

• Massacred men, women and children—without mercy—made festive celebration when slain amounted to twenty thousands—broke idolatrous Temples—destroyed colleges of Braahmans—five thousand Hindus united in taking an oath to sacrifice their lives

"…Wherever he went put to death men, women and children, without mercy, contrary to the contract made between his uncle and predecessor Mahomed Shah and the Rays of Beejanuggur. Whenever the number of slain amounted to twenty thousands he halted three days and made a festival celebration of the bloody event. He broke down, also, the idolatrous temples and destroyed the colleges of Braahmans. During these operations, a body of five thousand Hindus, urged by desperation at the destruction of their religious buildings and at the insults offered to their deities, united in taking an oath to sacrifice their lives in an attempt to kill the king, as the author of all their sufferings"[28]

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[26] Taarikh-i-Firishta

[27] Taarikh-i-Muhammadi of Muhammad Bihamad Khani

[28] Taarikh-i-Firishta

You can never trust them...remember this

Look at the religious fanaticism where a contract has no value and where human lives have none at all. They were not killing Hindu soldiers but Hindu civilians, old men, women, children, and they were celebrating the occasion as the count reached 20,000. This is Prof. Satish Chandra's "policy of broad toleration". Academicians can also turn liars, is something we must learn from these exemplary historians of eminence and we will see enough examples as we proceed. The beauty is that these are the people whom we respected. We must not forget that when we worship false virtues we turn to adopt those false virtues and imbibe them in our life, thoughts and action.

Sultan Mahmoud Khalji of Maalwa (AD 1436-1469)

ChittaurGarh (North-Western State of Raajasthaan)

• Completely destroyed the country—constructed mosques after demolishing temples

"…He started laying waste the country… he started constructing mosques after demolishing temples…[29]

Sultan Mahmoud bin Ibraahim Sharqi (AD 1440-1457)

• Intention of Jihad—destroyed the temples

"…To Orissa with intention of Jihad… and laid them waste, and destroyed the temples after demolishing them…[30]

Sultan Muhammad Shah II Bahmani (AD1463-1482)

Komdapalli (South-Eastern State of Andhra Pradesh):

• Broke Temple mosque erected—killed Braahmans with own hands as a point of religion to become Ghazy

"The king having gone to view the fort, broke down the idolatrous temple and killed some Braahmans, who officiated at it, with his own hands, as a point of religion. He then gave orders for a mosque to be erected on the foundation of the temple… Khwaaja Mahmoud Gawan now represented, that as his majesty had slain some infidels with his own hands, he might fairly

[29] Tabqat-i-Akbari

[30] Tabqat-i-Akbari

assume the title of Ghazy, an appellation of which he was very proud. Mahmoud Shah was the first of his race who had slain a Braahman…"[31]

A religion can ask humans to become barbarians

Here we see the incentive to sultans for slaying Hindu priests with his own hands for it entitles them the honourable Islamic title of Ghazy. For 50 years of my life I have never known that a religion can ask humans to become barbarians.

Sultan Sikandar Lodi (AD 1489-1517)

"Sultan Sikandar led a very pious life… Islam was regarded very highly in his reign. The infidels could not muster the courage to worship idols or bathe in the (sacred) streams. During his holy reigns idols were hidden underground. The stone (idol) of Nagarkot, which had misled the (whole) world, was brought and handed over to butchers so that they might weigh meat with it."[32]

So, a Muslim is said to be very pious if he weighs animal meat with broken idols of Hindu gods and goddess

So now we learn a new definition of religious piousness. A person is pious if he uses Hindu god images for weighing animal meat. How many more examples do we need for *Aasuric* culture?

• Mathura, the birthplace of Shri Krishn:

"He got the temples of infidels destroyed. No trace of infidelity was left at the place in Mathura where the infidels used to take bath… if a Hindu went there for bathing even by mistake he was made to lose his limbs and punished severely."[33]

Mandrail (Central State of Madhya Pradesh):

"The Sultan got the temples demolished and mosques erected in their stead… and then… he led an expedition towards the fort of Udit Nagar… he got the temples demolished and mosques constructed in their stead…"[34]

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[31] Taarikh-i-Firishta

[32] Ahmad Yadgar's Taarikh-i-Shaahi

[33] Sheikh Rizqu'llaah Mushtaaqi's Waqiat-i-Mushtaaqi

Mathura (Birthplace of Shri Krishn) Mathura (Northern State of Uttar Pradesh):

"He was so zealous a Mussalmaan that he utterly destroyed diverse places of worship of the infidels and left not a vestige remaining of them. He entirely ruined the shrines of Mathura, the mine of heathenism… their stone images were given to the butchers to serve them as meat-weight, and all the Hindus in Mathura were strictly prohibited from shaving their heads and beards, and performing their ablutions… And then at Dholpur (Madhya Pradesh): …Erected a mosque on the site of an idol-temple…"[35]

"Heathen as a chiefly derogatory term, a person who does not belong to a widely held religion (especially one who is not a Christian, Jew, or Muslim) as regarded by those who do". (The New Oxford Dictionary of English 2001)

Commentary

This means at one side we have heathens like Hindus and on the other side we have great religions like Christianity, Judaism and Islam. Thus, on one side we have *Surs* and on the other side we have *Asurs* for, if we know about Christianity's barbaric activities in the name of Inquisition we will understand well of their character hidden to Bhaaratiyas. About Judaism all I can say at this point[36] is that I read extremely hatred filled teachings of Moses in *Deuteronomy* 12.2; 13.6, 8, 9; 32.24-25.

Babur, Ghazi (AD 1525-30)

"For Islam's sake, I wandered in the wild, prepared for war with unbelievers and Hindus, resolved myself to meet a martyr's death, Thanks be to Allah! A Ghazi I became." (Babar n.d.)[37]

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[34] Tabqat-i-Akbari

[35] Abu'llaah's Taarikh-i-Da'udi

[36] See my later work Seed 4 for in-depth understanding of the character of Judaism [2008-12-23]

[37] Babur-Nama translated by Mrs Beveridge quoted in Ayodhya: Koenraad Elst [2002] p 168 fn

Commentary

Here we see Babur[38] documenting in his memoir that he did it for Islam's sake and he became Ghazi that has the same meaning as Mujaahid, though it is often used in the more precise sense of one who has effectively killed infidels with his own hands.

Akbar Jalaalu'd-Din Muhammad Akbar Paadshaah Ghazi (AD 1556-1605)

"Akbar Jalaaludin Muhammad (1542-1605), Mogul Emperor of BhaaratVarsh 1556-1605, known as Akbar the Great. Akbar expanded the Mogul empire to incorporate northern BhaaratVarsh and established an efficient but enlightened administration." (The New Oxford Dictionary of English 2001)

"And black cows, to the number of 200, to which they pay boundless respect, and actually worship, and present to the temple, which they look upon as an asylum, and let loose there, were killed by the Mussalmaan... through their zeal and intense hatred of idolatry they filled their shoes full of blood and threw it on the doors and walls of the temple..."[39]

Commentary

So we now know how great people work. Is it not interesting that Akbar of whom we read so many laurels in our history books happened to have carried the honourable Islamic title of Ghazy, which he could only have acquired by slaying Hindus with his own hands and particularly Hindu priests? As his historian records he got 200 cows killed and had cow blood filled shoes thrown at Hindu temples.

Mahmoud of Ghazni robbed and burnt 1,000 temples at Mathura and 10,000 in and around Kannauj. One of his successors, Ibraahim, demolished 1,000 temples each in Hindustan (Ganga-Yamuna Doaab) and Maalwa. Muhammad Ghori destroyed another 1,000 at Varanasi. Qutbu'd-Din Aibak employed elephants for pulling down 1,000 temples in Delhi. Ali I Aadil Shah of Beejaapur destroyed 200 to 300 temples in Karnaataka. A Sufi, Qayim Shah, destroyed 12 temples at Tiruchirapalli. Such exact or approximate counts, however,

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[38] "Babur (1483-1530), first Mogul emperor of BhaaratVarsh c.1525-30, descendant of Tamerlane; born Zahir ad-Din Muhammad. He invaded BhaaratVarsh c.1525 and conquered the territory from Oxus to Patna." (The New Oxford Dictionary of English 2001)

[39] Muntakhabu't-Tawarikh

available only in few cases. Most of the time we are informed: Many strong temples which would have remained unshaken even by the trumpets blown on the Day of Judgment were levelled with the ground when swept by the winds of Islam.

Starting with Al-Biladhuri who wrote in Arabic in the second half of the ninth century, and coming down to Syed Mahmudul Hasan who wrote in English in the fourth decade of the twentieth, we have cited from 80 histories spanning a period of more than 1,200 years.

Our citations mention 61 kings, 63 military commanders and 14 Sufis who destroyed Hindu temples in 154 localities, big and small, spread from Khurasan in the West to Tripura in the East, and from Transoxiana in the North to Tamil Naadu in the South, over a period of 1,100 years.

In most cases the destruction of temples was followed by erection of mosques, Madarsaas and khanquahs, etc., on the temple sites and, frequently, with temple materials.

Allah was thanked every time for enabling the iconoclast concerned to render service to the religion of Muhammad by means of this pious performance. (Goel, Hindu Temples: What happened to them 2000)

In an entire chapter, Chapter 16, of his book Goel recalls instances after instances set out with great pride by the biographers of the Prophet, describing the destruction of temples by the Prophet himself. What the Prophet did, is by definition the Sunnah – along with Quran, it is one of the two principal sources in accordance with which every believer must order his conduct… In a word, what was done was no fortuitous 'error'. (Shourie 1998)

Sunna as the traditional portion of the Muslim law based on Muhammad's words and acts, accepted (together with the Koran) as authoritative by Muslims. (The New Oxford Dictionary of English 2001)

Allah had decreed that the houses of worship of other religions be destroyed. The Prophet had carried out the command at every occasion on which it had been necessary and prudent to do so. And, what the Prophet did is the Sunnah, which, along with the Quran, is the model on which believers are to order their conduct. That is what these rulers, invaders, and 'saints' did. That is what they and their historians said they were doing. And that is precisely what our eminent historians conceal." (Shourie 1998)

Commentary

Examples presented above happen to be only the proverbial tip of the iceberg. Aurangzeb and his deeds will need many more pages and there are other notorious ones whose names have not featured here. Shourie exposes large-scale history rewriting by a close-knit group of several eminent historians on purpose. We will later see what the game plan of these historians was. Shourie picks-up factual data from the meticulous and unimpeachable study by Sita Ram Goel presented in *Hindu Temples, What happened to them, Volume II, The Islamic Evidence, 1991, 2000*. Goel, well versed in several languages, painfully collected the data as recorded through centuries by many Mohammedan historians and few Sultans themselves wherever he was allowed access to such records.

What happened to Hindu Society?

These are glimpses only. The total story is much more frightening. We have seen a constant and consistent behaviour pattern, not driven by whims and fancies of few individuals intoxicated by their power, but a mission called Zihaad driven by an ideology, which sprang from the teachings of a religion.

We may recollect that Ktesias the famous Greek physician (404 BC) dedicated a whole chapter "On the justice of the Bhaaratiyas". And now these very Bhaaratiya Hindus saw themselves being subjected to inhumane abuse of justice.

We may recollect that Hiouen-thsang, the most famous of the Chinese Buddhist pilgrims, who visited BhaaratVarsh in 7th century, wrote about Hindus: "With regard to riches, they never take anything unjustly." Now these very Hindus saw their property, wealth, women and children, their right to worship and observe religious rites, all taken away from them unjustly.

If we turn to the accounts given by the Mohammedan conquerors of BhaaratVarsh, we find Idrisi, in his Geography (written in the 11th century), summing up their opinion of the Bhaaratiyas in the following words: "The Bhaaratiyas are naturally inclined to justice, and never depart from it in their actions." These very Bhaaratiyas now found them constantly and consistently subjected to actions of those who had no inclination towards human justice.

In the 14th century we have Friar Jordanus, who goes out of his way to tell us that the people of Lesser BhaaratVarsh (South and Western BhaaratVarsh) are true in speech and eminent in justice. These people of southern and western BhaaratVarsh found themselves abused constantly and consistently by human injustice.

In the 15th century Kamal-eddin Abd-errazak Samarkandi (1413-82), who went as ambassador of the Khakan to the prince of Kalikut and to the king of VidyaNagar (about 1440-45), bears testimony to the perfect security, which merchants enjoy in that country but now these very Hindus who ensured security of all foreigners found themselves totally insecure.

We have known of atrocities over Jews by Nazis in an intense manner within a relatively shorter time frame. We can now see here the replay of the same in slow motion spread over a much larger time frame. The objective of this work is only to give indications of what kind of an inferno that Hindus were placed in. Therefore, we have chosen to present only a glimpse of it. We have avoided giving complete account thereof. However, these indications may be adequate to reflect at the kind of torture Hindus were subjected to on physical and psychological level. Assault on temples would come last. First they have to walk over the dead bodies of soldiers and civilians. Therefore, we have given you a glimpse of that last stage. You can imagine for yourself the earlier stages.

A journey of this kind over a prolonged period of many centuries can easily destroy the morale of any race, erode their moral values, denigrate their self-esteem, and corrupt their social structure, if not eliminate them totally.

It was not so much their lack of military strength but more so their magnanimity that eventually caused the fall of Hindu States. Legends of Prithvi Raaj Chauhaan, Somnaath Temple and many others are testimony to that. Hindus were described in words of 7th century Chinese traveller Hiouen-thsang: "they make even excessive concessions" ... in words of Abul Fazl, 16th century Minister of Emperor Akbar: "their soldiers know not what it is to fly from the field of battle"… in words of subsequent British Warren Hastings: "less prompted to vengeance for wrongs inflicted than any people on the face of the earth".

There was another reason. BhaaratVarsh was very prosperous and the people were happy (impoverished and unhappy people cannot present the picture drawn by all those foreign visitors over the centuries). Being happy and prosperous they did not need to pursue warfare with a vengeance. They were only concerned about protecting themselves. Once the invaders were defeated they were allowed to go away.

On the other hand armies of Islam were not only at war with armies of Hindus, they were at war with all nonMuslims. After they defeated Hindu armies they slaughtered Hindu civilians disregard men-women-children, forcibly captured women, enslaved men and children, they destroyed their culture, heritage, looted their wealth.

What happened to Hindu Women?

On behalf of Islam, Muslims were at war with the Hindu society as whole. In the process, Hindu society hardened and made itself rigid enough to survive. In Hindu society, women were respected and they had enjoyed freedom but now it became necessary to place them under purda system as followed by Muslims except for use of burqua. It came out of necessity to protect their women folk from Muslim gentry who were at liberty to take Hindu women by force and convert them into Islam and then marry them as four wives were allowed to each Muslim, and use of force for such purposes was endorsed by their religion.

We have the legend of Padmini, the beginning of Jauhar, which was a voluntary act by Padmini to save herself from Sultan Alaau'd-Din Khalji. Later this assumed the shape of an involuntary Hindu custom Sati Pratha to protect Hindu widows from forcible capture by Muslim powerful ones.

Few months ago I was told of a European impression that Hinduism had been oppressive of its women folk. Sure, this image would have been created by interest groups, who were either hostile to Hinduism, or those who had to benefit by tarnishing the image of Hinduism.

Sir Thomas Munro: ... and above all, a treatment of the female sex full of confidence, respect, and delicacy, are among the signs which denote a civilized people – then the Hindus are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and BhaaratVarsh, I am convinced that England will gain by the import cargo. (Max Muller 2000)

Quotes from Quran and Hadis

Oxford Dictionary describes Akbar as Great. In schools we had been taught that he was Great but what we had not been told that he too held the title of Ghazi. When someone titled as Great could not resist the temptation to kill Hindu priests with his own hands only to earn the title of Ghazi, an honour in Islam, then what would be the case with lesser mortals than someone titled as Great! Such has been the extraordinary compulsion of religious dictates of Islam! Let us see what could have ignited such fervour.

Qur'an 2:193 and 8:39–Make war on them until idolatry is no more and Allah's religion reigns supreme. (K. Elst 2002)

Qur'an 48:29–Those who follow Mohammed are merciless to the unbelievers but kind to one another. (K. Elst 2002)

Qur'an 60:4–Enmity and hate shall reign between us until ye believe in Allah alone. (K. Elst 2002)

Quran 9.123, 29, 5–Surely the worst beasts in God's sight are the unbelievers. O ye who believe! Fight those of the unbelievers and let them find in you harshness. Humiliate the nonMuslims to such an extent that they surrender and pay tribute. Then, when the sacred months are drawn away, slay the idolaters wherever you find them, and take them and confine them, and lie in wait for them at every place of ambush. (Rajaram 1998)

Quran 4.91 –Then, if they turn their backs, take them and slay them wherever you find them. (Shourie 1998)

"This verse is in relation to those persons who, having accepted Islam went back to their traditional observances". (Shourie 1998)

Saahih Bukhaari 84.57 – Whosoever changes his Islamic religion kill him. (Shourie 1998)

Saahih Bukhaari 82.794-7 and Saahih Muslim 4130-7–The Prophet had them caught. He then ordered their hands and legs to be cut off, their eyes to be branded with heated pieces of iron. He ordered that the cut hands and legs should not be cauterized so that they bleed to death. 'And when they asked for water to drink', records the Hadis, 'they were not given water.' (Shourie 1998)

"Prophet Mohammed commanded thus in respect of the members of the tribe Ukl, some of whom embraced Islam and then left Islam" (Shourie 1998)

A Religion that teaches Hatred and Enmity

This was most unfortunate revelation to me. For until now I believed in the myth 'mazhab nahi sikhaata aapas me bair karna' the popular song that I heard from my childhood days. It meant religion does not teach to hate each other. It sounded like such a noble thought that I readily believed it. Now it was a shock to me. The belief system ~ for the whole of life ~ was based on a blatant lie. The very basis ~ the very foundation of this religion ~ lied on hatred and enmity. Now I could understand, why in Muslim nations, so often a person acquires power by killing the earlier one. We need not go far but look at our neighbours BanglaDesh and Pakistan, and simply peep into the history of Muslim rulers in BhaaratVarsh during the medieval period. May be Quran preaches, "Those who follow Muhammad are

merciless to the unbelievers but kind to one another" [*Qur'an 48:29*] but we cannot make the same individual inhumane and kind at the same time. Once the hatred goes into the psyche it is reflected all the time against unbelievers but it also instigates to kill believers in course of power struggle. Power struggle has been in the very essence of Islam where it promises after death the hoors of zannat (beautiful women of heaven), and before death the loot of war booty, as reward to those who kill unbelievers.

It is then when I realized what Aasuric culture described in Hindu epics was. Asurs did not need to have horns on their head; all they needed was to have hatred in their heart, love for unjustly acquired power, passion for capturing other people's women by force, and obsession for total destruction of those who were not one of them. Our thoughts and habits often reflect the kind of company we keep. Hindu society could not have remained unaffected by constant company of a totally alien, hostile and inhumane ideology that enveloped this society for centuries, not out of choice but out of compulsion. Similarly, Muslims in BhaaratVarsh could not have remained unaffected by constant company of a highly tolerant and lovable Hindu culture. This is how we come to see many kind-hearted Muslims amongst us. Somehow their clergy has such an obsessive hold on them that these kind-hearted people also succumb to hatred filled ideology of Islam.

Rise of Islam

When Prophet Mohammed appeared on the scene, Arabia was a multicultural country endowed with pagan shrines, churches, synagogues and Zoroastrian fire-temples. When he died all the nonMuslims had been converted, expelled or killed and their places of worship laid waste or turned into mosques. As he had ordered before his death, only one religion remained in Arabia.

The truly crucial event was Prophet's entry into the Kabba, the central shrine of Arabia's native religion, where he and his nephew Ali smashed the 360 idols with their own hands. The Islamic account itself establishes that the model man Prophet Mohammed desecrated the Kabba and forcibly turned it into a mosque, setting an example, particularly, for Mahmoud Ghaznavi, Aurangzeb and the Taliban to emulate.

In reality, Mohammed's conduct is the definitional standard of what it is to be a good Muslim. It is the contents of their religion, which makes them cross the line between their own goodness and the evil of their terrorist acts.

The problem is not Muslims the problem is Islam. One of the best-documented defects of any religion is the role of Islamic doctrine in the destruction of other people's cultural treasures, rivalled only by Christianity in some of its phases, and surpassed only in the 20th century by Communism. (K. Elst 2002)

Belief system that gave rise to such behaviour pattern

The evidence presented in this volume, from purely Islamic sources, show that the destruction of Hindu temples at the hands of Islamized invaders continued for more than eleven hundred years, from the middle of the seventh century to the end of the eighteenth.

It took place all over the vast cradle of Hindu culture, from Sin Kiang in the North to Tamil Naadu in the South, and from Seistan in the West to Assam in the East.

All along, the iconoclasts[40] remained convinced that they were putting into practice the highest tenets of their religion. (Goel, Hindu Temples: What happened to them 2000)

They also saw to it that the record was kept of what they prized as a pious performance. The language of the record speaks for itself. It leaves no doubt that they took considerable pride in what they did.

It is inconceivable that a constant and consistent behaviour pattern, witnessed for a long time and over a vast area, can be explained except in terms of a settled system of belief, which leaves no scope for second thought.

Looking at the very large number of temples, big and small, destroyed or desecrated or plundered or converted into Muslim monuments, economic or political explanations can be only a futile, if not fraudulent, exercise. The explanations are not even plausible.

In fact, it is not at all difficult to locate the system of belief, which inspired the behaviour pattern. We have only to turn to the scriptures of Islam – the Qur'an and the Sunnah of the Prophet – and we run straight into what we are looking for. The principles and the pious

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[40] Iconoclast = destroyer of images in religious worship in particular; in historical context a supporter of the 8th and the 9th century movement in the Byzantine Church, which sought to abolish the veneration of icons and other religious images – A puritan of the 16th or 17th century. (The New Oxford Dictionary of English 2001)

precedents, which were practiced and followed by the subsequent swordsmen of Islam are, all of them, there.

The scriptures of Islam do not merely record what happened in the past; they also prescribe that what is recorded should be imitated by the faithful in the future, till the end of the time. That is why the swordsmen of Islam who functioned in times much later than that of the Qur'an and the Sunnah, did what they did. It is the very nature of the scriptures that they make permanent what can otherwise be dated and dismissed as temporary aberrations.

Those scriptures are still being taught in hundreds of maktabs and Madarsaas-s spread over the length and breadth of BhaaratVarsh, Pakistan, and BanglaDesh. Missionaries of Islam that are turned out by these institutions, year after year, are never told by their teachers that the prescription regarding other people's places of worship stand abrogated or out of date.

At the same time, the swordsmen who destroyed innumerable temples and monasteries all over the vast cradle of Hindu culture retain their halos as the heroes of Islam. That alone can explain why Hindu temples become the first targets of attack whenever Muslim mobs are incited against the Hindus by the mullaahs and politicians in Pakistan, BanglaDesh and Kashmir.

…On the other hand, the movement for the restoration of Hindu temples has got bogged down round the Raam Janm Bhoomi at Ayodhya. The more important question, namely, why Hindu temples met the fate they did at the hands of Islamic invaders, has not been whispered.

Hindu leaders have endorsed the Muslim propagandists in proclaiming that Islam does not permit the construction of mosque at other people's places of worship. One wonder whether this kowtowing to Islam is prompted by ignorance, or cowardice, or calculation, or a combination of them all. The Islam of which Hindu leaders are talking exists neither in the Qur'an nor in the Sunnah of the Prophet. It is hoped that this volume will help in clearing the confusion. (Goel, Hindu Temples: What happened to them 2000)

Commentary

It is truly unfortunate that many Hindu leaders who may have been born in Hindu families but have turned Christian by education and Marxist by inclination, and thus having severed any possible connection with true Hinduism have also been responsible for supporting the untruth and denying the truth. They have had their vested interests. In a kind of parliamentary system that BhaaratVarsh has, politicians find it in their interest to woo Muslim votes by denying the truth and by perpetrating untruth. The system may have been good for a tiny little nation like Britain but it would be foolish to expect the same system to be good enough for a massive nation with extraordinary cultural diversity like BhaaratVarsh. It is also foolish to expect it to be useful to a nation that had been economically raped by the ChristianBritish, whose greatest contribution (or curse?) to the humanity was to turn the richest nation on the earth into one of the very poorest within just a few centuries. Values that Hindu society once enjoyed are lost in its antiquity. How it happened is a different story. Adharm has seeped into our system so deeply that it has eroded national values and corrupted the nation's soul. Today, more than any other time, it has become necessary to recognize, resist and eliminate Adharm or else, it will drown the entire society in it. Beware, what appears as the real problem is not the true problem.

Understanding Islam through Hadis and Sunna

In the language of the Muslim theologians, Islam is a complete and completed religion. It is equally political and military. It has much to do with statecraft and it has a very specific view of the world peopled by infidels. Since most of the world is still infidel, it is very important for those who are not Muslims to understand Islam.

The sources of Islam are two: the QurAn and the HadIs (Sayings or Traditions) usually called the Sunnah (customs), both having their centre in Muhammad. The QurAn contains the Prophet's revelations (wahy); the HadIs, all that he did or said, or enjoined, forbade or did not forbid, approved or disapproved.

Muslim theologians make no distinction between the QurAn and the HadIs. … To them, the HadIs is the QurAn in action, revelation made concrete in the life of the Prophet. In the QurAn, Allah speaks through Muhammad; in the Sunnah, He acts through him.

Muhammad's life is a visible expression of Allah's utterances in the QurAn. God provides the divine principle, Muhammad the living pattern. According to the QurAn, when Allah and

His Apostle have decided a matter, the believer does not have his or her own choice in the matter (33:36).

The subjects that the HadIs treats are multiple and diverse. It gives the Prophet's views of Allah, of the here and the hereafter, of hell and heaven, of the Last Day of Judgment, of ImAn (faith), salAt (prayer), zakAt (poor tax), sawm (fast), and hajj (pilgrimage), popularly known as religious subjects; but it also includes his pronouncements on jihAd (holy war), al-anfAl (war booty), and khums (the holy fifth); as well as on crime and punishment, on food, drink, clothing, and personal decoration, on hunting and sacrifices, on poets and soothsayers, on women and slaves, on gifts, inheritances, and dowries, on toilet, ablution, and bathing; on dreams, christening, and medicine, on vows and oaths and testaments, on images and pictures, on dogs, lizards, and ants.

Though the non-Muslim world is not as familiar with the Sunnah, or HadIs, as with the QurAn, the former even more than the latter is the most important single source of Islamic laws, precepts and practices. Ever since the lifetime of the Prophet, millions of Muslims have tried to imitate him in their dress, diet, hairstyle, sartorial fashions, toilet mores, and sexual and marital habits.

Whether one visits Arabia or Central Asia, BhaaratVarsh or Malaysia, one meets certain conformities, such as the veil, polygamy, ablution, and istinjA (abstersion of the private parts). These derive from the Sunnah, reinforced by the QurAn. All are accepted not as changing social usages but as divinely ordained forms, as categorical moral imperatives.

Islam claims to have defined human thought and behaviour for all time to come; it resists any change and it feels justified in imposing its beliefs and behaviour patterns on others. This we find the HadIs literature most fitted to do. It gives a living picture of Islam at its source and of Islam in the making, providing an intimate view of the elements that constitute orthodox Islam in their pristine purity. Indeed, it is these very elements of Islam that Muslims find most fascinating and thus, motivated by a compulsive atavism they repeatedly appeal to them and revert to them.

We have chosen as our guide the SahIh Muslim, which has the advantage of being available in an English translation. Since most HadIs collections contain the same core material, this self-limitation is no great disadvantage. On the other hand, it fruitfully defines the field of our study and inquiry.

In the long 'Book of Pilgrimage' (KitAb al-Hajj), containing 583 traditions, there is not a single one that remotely suggests the idea of the 'inner pilgrimage' about which mystics speak so much.

Similarly, in the 'Book of JihAd and Campaigns,' comprising 180 traditions, there is hardly anything that would suggest the sentiment of jihAd'l-akbar, 'the greater warfare' directed against one's own lower nature (nafs). Most of the discussion lacks inwardness.

Saahih Muslim, like other HadIs collections, also gives very intimate glimpses of the life of the Prophet, an impressionistic view that makes him seem more a living, breathing person than the portrayals given in his more formal biographies. Here one comes to know him, not through his pompous deeds and thoughts, but through his more workaday ideas and actions. There is no makeup, no cosmetics, no posturing for posterity. The Prophet is caught as it were in the ordinary acts of his life - sleeping, eating, mating, praying, hating, and dispensing justice, planning expeditions and revenge against his enemies.

Picture that emerges is hardly flattering and one is left wondering why in the first instance it was reported at all, and whether, it was done by his admirers or enemies. One is also left to wonder how the believers, generation after generation, could have found this story so inspiring. The answer is that the believers are conditioned to look at the whole thing through the eyes of faith.

An infidel in his fundamental misguidance may find the Prophet rather sensual and cruel - and certainly many of the things he did do not conform to ordinary ideas of morality-but the believers look at the whole thing differently.

To them, morality derives from the Prophet's actions. The moral is whatever he did. Morality does not determine the Prophet's actions, but his actions determine and define morality. Muhammad's acts were not ordinary acts; they were Allah's own acts.

It was in this way and by this logic that Muhammad's opinions became the dogmas of Islam and his personal habits and idiosyncrasies became moral imperatives: Allah's commands

for all believers in all ages and climes to follow. (Swarup, Understanding Islam through Hadis: Religious Faith or Fanaticism n.d.)[41]

Commentary

It is being followed till today. We have known what happened in Iran and then in Afghanistan. Now let us see what is happening in Kashmir, BhaaratVarsh. Here is a report by *The Times of India* 25 December 2002 "Undersigned by an outfit called the Lashkar-e-Jabbar, the posters had appeared in a college in Rajouri town directing women to wear burquas and men to wear caps and grow beards in keeping with Islamic traditions. Muslim women were asked to desist from going to school and college, to have a male escort when leaving their homes and to sit apart from men in buses. The outfit… warned people against defying its diktat."

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[41] Ram Swarup graduated from the University of Delhi and has been an original writer and thinker ever since. His Gandhism and Communism stressed the need to raise the struggle against communism from a military to a moral and ideological level. The brochure caught the attention of several US Congressmen and some of its ideas were adopted by the Eisenhower administration in its agenda for the Geneva Conference in 1955. Around 1957, he took to a life of meditation and spiritual reflection and since then he has made a deep study of the scriptures of different religious traditions. His magnum opus, The Word As Revelation: Names of Gods is on linguistics, philosophy, Vedic exegesis and Yog. It shows how a religion of 'many Gods' represents authentic spirituality. Mr. Swarup's latest book, Understanding Islam through Hadis: Religious Faith or Fanaticism has played an important role in opening up Islam for discussion, hitherto a tabooed subject in BhaaratVarsh. Mr. Swarup is a distinguished spokesman of renascent Hinduism, which he believes, can also help other nations to rediscover their spiritual roots. (Swarup, Hindu View of Christianity and Islam 2000)

3. Journey through Saintly duplicity

Oxford Dictionary[42] describes Gandhi as Mahatma (a great soul), country's supreme political and spiritual leader…

After seeing Gandhi (1982 movie by Richard Attenborough) I turned a strong admirer of Gandhi. I saw his strength in being able to exercise immense control over himself, keep his emotions under check, presenting the image of a man who was in total control of himself; in mobilizing the masses and keeping them nonviolent despite all injustice that may have been inflicted on them.

Only now, I learned that many of us admire Gandhi primarily because we have been shown only that much of Gandhi, on purpose, as much suited those, who have been in power. It has served our main political party 'Congress' well to enhance the image of Gandhi beyond proportion and reap rich dividend in terms of votes from the masses by portraying that Congress was Gandhi's legacy and Jawaharlal Nehru was Gandhi's choice. It served well Nehru dynasty to rule BhaaratVarsh for half-century after British left. For politicians all are tools to climb the ladder, be it Gandhi or any one else.

Historical Facts - Suppressed on Purpose

In Sept 1947, at the height of bloodbath of the Partition, Gandhi offered advice to Hindu and Sikh victims of West Punjaab – the part that had gone to Pakistan. In response to desperate appeals for help to their kith and kin left behind by Hindu and Sikh refugees, Gandhi told them to pray:

"I advise them to remain calm. After all God is great. There is no place where God does not exist, meditate on Him and take His name; everything will be all right. They asked me what about those who still remain in Pakistan. I asked them [refugees] why they all come here [to Delhi]. Why did they not die there? … Even if our men [sic. Women and children also] are killed, why should we feel angry with anybody, you should realize that even if they are killed they have had a good and proper end. … I will advise you … should go there … and

[42] (The New Oxford Dictionary of English 2001)

meet the Sikh and Hindu refugees, tell them politely to return to their places in Pakistan unaided either by the Police or the Military. Not one of those who died in Punjaab is going to return. In end we too have to go there. It is true they were murdered but then some others die of cholera or due to other causes. He who is born must die".

Such appeals coming from anyone but Gandhiji would have seemed extraordinary to say the least. One also wonders why he did not advice the Muslims of BhaaratVarsh also to die with prayer on their lips without protection from the army or the police; in fact he went out of his way to force the Bhaaratiya government to protect them.

It was not only Muslim lives he was concerned about protecting. When Hindu and Sikh refugees had taken temporary shelter in some abandoned mosques in Delhi, Gandhi insisted that they be evacuated. In January 1948, hundreds of refugee families – including women and children – were driven out of their makeshift shelters into cold winter rain and forced to spend their nights in the open.

There is much about the conduct of the Congress and its leaders that remains to be written. One hopes, a revisionist history of BhaaratVarsh, covering the period from about 1920 to the present will be written by scholars not beholden to the Congress Party or the Nehru-Gandhi family clique.

Gandhi did not see, or chose not to see that his moral relativism relieved the aggressors of all responsibility for their acts, while simultaneously removing the shied of self-protection from potential victims. Self-defence is the right of every living being. It is not easy to justify his stand on rational or humanistic grounds. The only alternative is to regard it as 'revealed truth' coming from the Prophet of Nonviolence. But this was a selective principle that applied only to the victims and not to the tormentors. (Rajaram 1998)[43]

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[43] Navaratna S. Rajaram is a mathematician, computer scientist, linguist and historian of science. He has more than twenty years of experience in teaching and research at several universities in the United States. Since 1984, he has been an advisor to the National Aeronautical and Space Administration (NASA). His most recent interest is in the Study of the scientific foundations of ancient history, particularly the history of ancient BhaaratVarsh. He has worked on the connections between Vedic mathematics and the mathematics of ancient Egypt and old Babylonia. His other books published by Voice of India, are The Politics of History: Aryan Invasion Theory and The Subversion of Scholarship (1995), Secularism: The New Mask of

Commentary

Why Gandhi valued the lives of people based on their religion? Hindu lives to him were of no consequence. Muslim lives were of value to him, to be protected. What signals had he been giving to Hindus? He was called Father of the Nation, and he seems to have regarded Hindus as his stepchildren and Muslims as his loved ones. Why this disparity?
Partiality, duplicity is not expected of someone of Gandhi's stature. Besides, it is an injustice of a kind in itself. It is gross Adharm. We may want to appear saintly by offering our lives but do we have the right to earn sainthood by offering the lives of masses in the manner he did and he advised?

More Historical Facts—Suppressed on Purpose

History books in BhaaratVarsh, controlled by the Congress and the 'Secularist' establishment, rarely mention the Khilaafat disaster. As a result most Bhaaratiyas today have little idea of its enormous impact on modern Bhaaratiya history. The Khilaafat movement fed Muslim separatism and fanaticism, which the British went on to exploit to the full. This was to lead eventually to the tragedy of the Partition [of BhaaratVarsh].
It was an agitation by Bhaaratiya Muslims for the restoration of the Ottoman Sultan after Turkey's defeat in the First World War.
Muslims outside BhaaratVarsh did not recognize the Sultan as Caliph. The Mongol Hulegu Khan (grandson of Genghis Khan 1162-1227) had put an end to the Abbasid Caliphate in 1258. Following the sack of Baghdaad, Hulegu had the last legitimate Caliph Al-Mustasim and his sons kicked to death by Mongolian horses. That was the end of Caliphate. The Turks themselves had no use for either the Sultan or the pseudo-Caliph. Led by Mustafa Kamal, they went on to abolish the Sultanate and exile the Sultan. His restoration, even had the British been prepared for it, had no takers in Turkey.
In the light of all this, the Bhaaratiya Khilaafat movement for restoration of the Caliphate (and the Sultan), bordered on the preposterous. In spite of this well-known history, Gandhi and the Congress took the plunge to support the Khilaafat movement.

Fundamentalism (1995), and Vedic Aryans and The Origins of Civilization: A Literary and Scientific Perspective (1997) written in collaboration with David Frawley. (Rajaram 1998)

Gandhi’s first major campaign in support of the Khilaafat movement bears interesting similarities to the Fourth Crusade. The goal of the Crusades was to defend Christianity in the Holy Land. Even this cause was sacrificed in the Fourth Crusade when the Crusader armies sacked the Christian city of Constantinople. It was a case of political ambitions of the Crusader chiefs getting the better of the main goal of establishing Christian rule in Jerusalem. So the one state – the Byzantine Empire – that for centuries had stood as a bulwark against the expansion of Islam was severely weakened by the Fourth Crusade. After this disaster it was no longer in a position to check the Turkish expansion.

The Congress had declared full independence (*Swaraaj) as its goal in the Amritsar session 1920; it was repeated at Naagpur the following year. But, the goal of Swaraaj, was sacrificed by Gandhi …The Swaraaj resolution was suspended in favour of the Khilaafat. Gandhi was unequivocal on this point asserting that support for the Khilaafat was more important than the Swaraaj.

Gandhi declared: “To the Mussalmaan Swaraaj (*full independence) means, as it must, BhaaratVarsh’s ability to deal effectively with the Khilaafat question. … It is impossible not to sympathize with this attitude. … I would gladly ask for the postponement of the Swaraaj activity if we could advance the interest of the Khilaafat”.

The results were catastrophic. In support of Khilaafat movement, Gandhi placed his authority and trusts in the hands of two unscrupulous Muslim clergymen/adventures – the notorious and fanatical Ali Brothers. He provided them also funds from the Tilak Swaraaj Fund.

They were even implicated in plans to invite the Aamir of Afghanistan to invade BhaaratVarsh in support of Islam. It is not commonly known that following the Jaliaanaawaala Bag massacre in 1919, guided by the Mullaahs, Muslim masses in the villages of Punjaab denounced British high handedness while simultaneously swearing loyalty to the Aamir of Afghanistan.

Apparently none of this shook Gandhi. He was willing to tolerate and even defend such conduct. This was to have lasting negative impact on the modern history of BhaaratVarsh. Through his support of the Khilaafat movement and sponsorship of religious leaders like the Ali Brothers, Gandhi gave legitimacy and respectability to the most reactionary elements of the Muslim community. It was a godsend for the Mullaahs and Maulvees; Gandhi pulled them out of ghettos to which progress had consigned them, and gave them an honoured place on the national scene.

His ultimate weapon of noncooperation against the British was used for the first time not for Swaraaj, but the Khilaafat. He even returned his military honours and decorations as a gesture of his support to the Khilaafat. Not many Bhaaratiyas today know that Gandhi had served in the British Army in the South Africa as a non-commissioned officer. He had even supported the British in the First World War. (He was a recruiting sergeant though no longer on active duty). Gandhi had received several honours from the British for his service in the Boer War, including the prestigious Kaiser-e-Hind medal.

In returning these decorations Gandhi declared: "Valuable as these honours have been to me, I cannot wear them with an easy conscience so long as my Mussalmaan countrymen have to labour under the wrong done to their religious sentiment".

He did all this for the Khilaafat, placing his trust in the Ali Brothers – the Maulaana Shaukat Ali and Maulaana Mohammed Ali. The whole affair is murky, and the full details do not concern us here. What is important is that the Zihaad – or an Islamic holy war – declared by the Ali Brothers against the British with the wholehearted support of Gandhi and the Congress failed to bring about the desired result.

The British crushed it. Now the fury of the Muslims – and the Zihaad – was turned against innocent Hindus. There were riots all over BhaaratVarsh instigated by the Mullaahs. It was particularly virulent in Kerala where thousands were killed, women kidnapped and many Hindus forcibly converted. This is known as the Moplaah Rebellion. It raged for several months before it could be put down. History books seldom mention it.

The nationalism of Amritsar and Naagpur was hijacked by communalism, and it was not until 1929 that the Congress returned to the theme of Swaraaj. In the process, the communal poison had been injected doing irreparable damage to the nationalist cause. Much time had also been lost. Bhaaratiya history books carefully leave out the Khilaafat fiasco, or if they present it at all it is presented as a unifier of Hindus and Muslims.

To make the matters worse, Maulaana Mohammed Ali, whom Gandhi had called brother, publicly humiliated him. He said that any Muslim regardless of his character was better than Gandhi because of his faith: "However pure Mr Gandhi's character may be, he must appear to me from the point of view of religion inferior to any Mussalmaan, even though he be without any character. Yes, according to my religion and creed, I do hold an adulterous

and fallen Mussalmaan to be better than Mr Gandhi". And yet Gandhi refused to condemn him or the violence – hard to understand in a man so passionately attached to nonviolence. But he was not always consistent with regard to nonviolence.

When Swami Shraddhaanand was, assassinated by a Muslim fanatic, Gandhi referred to the assassin as his brother and appealed to the Viceroy to pardon him! And yet, when the great patriot Bhagat Singh was condemned to be hanged for killing a British, Gandhi called him misguided and refused to sign an appeal signed by many other notable figures. (Rajaram 1998)

Sowing invisible Seeds of Separatism

Let us analyse the salient features of the Khilaafat movement.

Gandhi had said: "To the Mussalmaan Swaraaj (full independence) means, as it must, BhaaratVarsh's ability to deal effectively with the Khilaafat question. …It is impossible not to sympathize with this attitude. …I would gladly ask for the postponement of the Swaraaj activity if we could advance the interest of the Khilaafat."

Commentary

Gandhi had to make a choice: (a) Whether to mobilize Bhaaratiya masses for attaining full independence from the British, or (b) Whether to mobilize the nation to reinstate the exiled Sultan of Turkey in Turkey.

Full independence from British was the realistic need of the nation disregard whether people of the nation were Hindu or Muslim. Bhaaratiya Hindus and Bhaaratiya Muslims both needed independence from the British.

Reinstatement of exiled Sultan of Turkey to the throne of Turkey was sentimental need of Bhaaratiya Muslims. The loyalty of those Muslims did not rest with BhaaratVarsh but with Sultan of Turkey! Interestingly, Muslims of other countries were not agitating for this.

Gandhi made his choice on behalf of his nation. He gave his decision to the nation. He had the charisma to make the nation abide by his choice.

He did not choose for the nation what the nation needed. He chose for the nation what a section of people needed.

He favoured the few and their unreasonable demand and sacrificed the entire nation's interest to appease the few.

Oxford Dictionary[44] describes him as the supreme political leader of the country and that is how the world has come to know him, rightly or wrongly.

Gandhi had said: "In returning these decorations Gandhi declared: Valuable as these honours have been to me, I cannot wear them with an easy conscience so long as my Mussalmaan countrymen have to labour under the wrong done to their religious sentiment."

Commentary

Gandhi respected the religious sentiment of Bhaaratiya Muslims. Bhaaratiya Muslims wanted reinstatement of exiled Sultan of Turkey with which BhaaratVarsh had no ties except that some ancestors of Bhaaratiya Muslims may have come from Turkey about thousand years ago to invade and loot BhaaratVarsh and they made BhaaratVarsh their occupied territory and decided to live here besides playing havoc on the lives of those who had already been living here.

At the same time Hindus' religious sentiments were of no significant consequence to Gandhi. From time immemorial Hindus did not kill cow and did not eat beef. Islamic religious dictums do not prescribe that cow and cow alone must be slaughtered (some other animal could do), but cow slaughter had become symbolic to humiliating religious sentiments of Hindus since the very inception when Muslim invaders first made their way into Bhaaratiya subcontinent. The tradition continued through thousand years of Islamic imperialism in BhaaratVarsh. By Gandhi's time those days were over. There was no need to have continued that practice hurting Hindus. Gandhi himself was born as a Hindu and hopefully did not enjoy eating beef.

But then when Hindus wanted that cow slaughter must stop Gandhi (unwillingly) supported Muslims. Here he was not protecting Muslim religious sentiments because religion did not insist that Muslims must slaughter cow and cow alone. Hindu sentiments were being abused for thousand years. Gandhi agreed to let it continue for Hindu sentiments were not a threat to his popularity.

Thus, as for religious sentiments Gandhi chose duplicity: one treatment to Muslim religious sentiments and the other to Hindu religious sentiments.

[44] (The New Oxford Dictionary of English 2001)

When Swami Shraddhaanand was, assassinated by a Muslim fanatic, Gandhi referred to the assassin as his 'brother' and appealed to the Viceroy to pardon him! And yet, when the great patriot Bhagat Singh was condemned to be hanged for killing a British, Gandhi called him 'misguided' and refused to sign an appeal signed by many other notable figures.

Commentary

So we see that when Muslim assassins a Hindu Swami Gandhi calls him his 'brother' and appeals to Viceroy to pardon him. In doing so he upholds the following tenets of Islam because these ask Muslims to kill nonMuslims and it is religiously justified and honourable act in Islam. Gandhi discovered a brother in him because his religion asked him to kill a non-Muslim.

"Surely the worst beasts in God's sight are the unbelievers. O ye who believe! Fight those of the unbelievers and let them find in you harshness. Humiliate the nonMuslims to such an extent that they surrender and pay tribute. Then, when the sacred months are drawn away, slay the idolaters wherever you find them, and take them and confine them, and lie in wait for them at every place of ambush." "Make war on them until idolatry is no more and Allah's religion reigns supreme." "Those who follow Mohammed are merciless to the unbelievers but kind to one another." "Enmity and hate shall reign between us until ye believe in Allah alone." • Quran 9.123,29,5 • Qur'an 2:193 & 8:39 • Qur'an 48:29 • Qur'an 60:4 (Rajaram 1998) (K. Elst 2002)

Commentary

We also see that when an acknowledged patriot of Bhagat Singh's repute who happens to be a Hindu kills a British, such person in Gandhi's view is essentially a misguided man and should be hanged.

Here again we see Gandhi's different scales for weighing Hindus and Muslims. What was the message he was giving to the Hindus?

Hindus who gave him their total loyalty, Hindus who gave him the title of Mahaatma (a great soul), what was Gandhi giving to them in return? Gandhi took Hindus for granted.

Let us look back at the earlier episode on value of Hindu Lives in comparison to Value of Muslim lives; it speaks of how he valued the lives of people based on their religion during partition of BhaaratVarsh in 1947.

What kind of invisible scars was he leaving on Hindu minds? Why was he sowing invisible seeds of separatism by such unequal treatment? Unfair treatment is in itself an injustice. Duplicity is Adharm. Dharm calls for equity.

Fairness and impartiality is what is sought from someone titled as a great soul and the supreme spiritual and political leader of the country. Saints have no place in national politics, they can only spoil it; what we need is people of integrity, and integrity does not include duplicity, though it may be saintly duplicity of Gandhi brand.

Legacy of the Father of the Nation

Let us look at other salient features Khilaafat movement.

Quote Maulaana Mohammed Ali: However pure Mr Gandhi's character may be, he must appear to me from the point of view of religion inferior to any Mussalmaan, even though he be without any character. Yes, according to my religion and creed, I do hold an adulterous and fallen Mussalmaan to be better than Mr Gandhi. Unquote Ali. And yet Gandhi refused to condemn him or the violence – hard to understand in a man so passionately attached to nonviolence.

Commentary

Though I have once admired Gandhi, I cannot but ask myself few questions: Whom was he trying to pamper and to what end?

On the face of it, his commitment to nonviolence appeared to me an expression of his strength that arose from his self-control. Now I wonder was it actually a well-modulated expression of his gross cowardice, which may have led him to please the wrongdoer at any cost?

When he called Maulaana Mohammed Ali as his 'brother', who in turn called Gandhi worse than an adulterous fallen Mussalmaan – where was his self-respect? Or, had he none?

Gandhi was later called, as the Father of the Nation. If he were the father of the nation, the people of BhaaratVarsh would be his children. If that was the kind of self-respect the father had, what kind of self-respect could he possibly pass on to his children?

And if that kind of duplicity he had, always weighing Hindu and Muslim interests, their sentiments and their lives on different scales, thereby sowing the invisible seeds of separatism, what kind of character would he pass on to his children, the future politicians of the nation (he having been dubbed as the supreme one, refer Oxford Dictionary)?

From Jawaharlal Nehru onwards, have the politicians of BhaaratVarsh not shown the same kind of duplicity, consistently, only to woo Muslim votes? Have they not demonstrated the same kind of duplicity throughout under the cover of pseudo-secularism?

Gandhi had shown them the way and they have glorified Gandhi, and using his name as the shield they continued his practices on a much wider scale.
When Gandhi called an assassin as his 'brother' what was he actually implying? Truly, he had called the assassin as his 'brother'. For, he himself behaved like his assassin brother, in assassinating the self-respect and the uprightness of the people who had placed their blind trust in him. Gandhi's saintly duplicity has done great harm to the nation that was later born as independent BhaaratVarsh.

Instead of liberating the dogmatic Islam and freeing the Muslims, [he] went on to shackle the Hindus by imprisoning them in a dogma of nonviolence.
At the same time, this new dogma of nonviolence had no takers amongst the Muslims who refused to yield an inch. This was appeasement pure and simple, and like all appeasements it failed.
This relieved the Muslim leadership of all responsibility by allowing them to set their own standards and rules; this was a heaven-sent opportunity for unscrupulous operators like the Ali Brothers who exploited it to the full.
Gandhi's moral relativism derived from the fact that he allowed a different standard of behaviour for Muslims because their religion sanctioned it.
…His version of Hinduism held that Hindus had to practice nonviolence no matter what the cost to them.
He also seemed to believe that he could get Muslims to reform by appeals to their own religion; repeated failures did nothing to change him.

Shri Aurobindo was under no such illusion. He observed: "You can live amicably with a religion whose principle is toleration. But how is it possible to live with a religion whose principle is 'I will not tolerate you'? How are you going to have unity with these people? (Rajaram 1998)

More of Suppressed Historical Facts

In 1947, Gandhiji threatened fast forcing the Bhaaratiya Government to release Rs. 55 Crores [*roughly US$ 5.5 billion in 2002 values] to Pakistan at a time when it was at war with BhaaratVarsh.

This money allowed Pakistan to equip its soldiers better while the Bhaaratiya army was facing severe shortage in weapons and other equipment.

It might have helped Gandhiji enhance his reputation as a saint, but only at the cost of the lives of thousands of Bhaaratiya soldiers and civilians.

One can only speculate as to what might have been the fate of a lesser mortal than Gandhiji, had he worked to transfer a large part of national treasury to a hostile country in a time of war.

These are some privileges of sainthood. It is enough to make one wonder whether the world is not better of with sinners than saints. (Rajaram 1998)

Gandhi's Religious Beliefs

A more penetrating analysis of Gandhi's religious beliefs will probably never be written. Here then is a little known fact about Gandhi: he drew his inspiration not from ancient Bhaaratiya sources, but the Bible and Western pacifists like Thoreau and Tolstoy. When we examine the list of references given at the end of his most important work (Hind Swaraaj = Bhaaratiya Independence), we find not a single reference to any major Bhaaratiya work.

Much is made of the fact that Nehru was a Westerner, a believer in Marx above all others. The fact is – so was Gandhi. His Hinduism was an idealized Christian world – at the one preached by Christian missionaries though seldom practiced by them.

Once he arrived at it, he went about reinterpreting the one Hindu scripture, which he probably read – the BhagavadGita – to accord with his view of the Hindu world. He turned the Gita into a gospel of nonviolence, distorting its central message. Krishn's dynamic message that evil must be resisted was turned by Gandhi into a Sermon on the Mount, emphasizing that evil must be met with passivity. This became the central theme of his active life – even a dogma.

More seriously, where did Gandhi get his idea of love as the basis of religion, and nonviolence as a creed? Certainly not from pluralistic Hinduism which permits different pathways, and recognizes that different circumstances call for different methods. The Gita exemplifies this plurality. The surprising answer is: Gandhi drew his inspiration not from Vedas and Vedanta, but the Christian exaltation of weakness, suffering and passivity. He took to heart Biblical statements like 'The meek shall inherit the earth' and 'my strength is made perfect in weakness'.

Sri Aurobindo with his usual penetration saw through it. Writing in 1926 he observed: …Gandhi is a European – truly a Russian Christian in a Bhaaratiya body. …When Europeans say that he is more Christian than many Christians (some even say he is 'Christ of our times') they are

perfectly right. All his preaching is derived from Christianity, and though the grab is Bhaaratiya the essential spirit is Christian. He may not be Christ, but in any rate he comes in continuation of the same impulsion in him. He is largely influenced by Tolstoy, the Bible and has a strong Jain tinge in his teachings, at any rate more than by the Bhaaratiya scriptures – the Upanishads or the Gita, which he interprets in the light of his own ideas. (Rajaram 1998)

Commentary

The Mother Nature gave Gandhi a Hindu body! Macaulay's education system gave him the thought process. In Macaulay own words: 'We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Bhaaratiyas in blood and colour, but English in taste, in opinions, in morals and in intellect.' Retaining the essential flavours of Macaulay's education system, Gandhi wanted an identity beyond that, and also beyond Hinduism with which he had truly little contact. He chose to present Hinduism with a Christian flavour, thus, uprooting the soul of Hinduism. My great admiration for Gandhi died its natural death when other hidden face of Gandhi got exposed.

Was he not glorified beyond Proportion?

The depth of his conviction can be gauged from the following letter he addressed to the British people during the Second World War (1940), at a time when Britain was reeling under the Nazi air raids: "I appeal for cessation of hostilities… because war is bad in essence. You want to kill Nazism. Your soldiers are doing the same work of destruction as the Germans. …The only difference is that perhaps you are not as thorough as the Germans. …I venture to present you with a nobler and braver way, worthy of the bravest soldiers. I want you to fight Nazism without arms or… with nonviolent arms. I would like you to lay down the arms you have as being useless for saving you or humanity… Invite Herr Hitler and Signor Mussolini to take what they want of the countries you call your possessions. Let them take possession of your beautiful island with your many beautiful buildings. You will give all these but not your souls nor your minds". (Rajaram 1998)

Commentary

Gandhi and Marx had one thing in common. Both conceived utopian ideas, which appealed to the masses for their novelty. In the long run, when applied in practice, both failed

miserably. For, they are against the very Nature itself, from which all this Creation originates.

Once having conceived their ideas and having fallen blindly in love with them, both refused to see any other opposing possibilities that may even have stared at their face.

Marx misunderstood religion; he only saw its negative aspect and equated it with opium. He looked at Christianity and Islam to form his views about religion, perhaps! He did not realize that an enlightened religion could be liberating.

Gandhi misunderstood violence; he only saw its use by negative energies and equated it with an evil. He forgot there is something like self-defence, and it has its own needs for the mankind. He also forgot that there is something like self-respect, and it has its use for the humanity. He also forgot, most of all, Adharm, which must be resisted and neutralized.

He had advised British: Invite Herr Hitler and Signor Mussolini to take what they want of the countries you call your possessions.

What a wonderful idea. So long British ruled BhaaratVarsh now let Hitler and Mussolini do that! How farsighted of Gandhi! How compassionate!

What a brilliant Statesman, brilliant national leader and hero, whom Nehru further glorified as father of the Nation; this is one thing we must be cautious of, that we should not worship false gods.

Hindus glorified Gandhi beyond proportion. The result: it is the people who now pay the price. We keep paying the price until we wake up, shed our apathy and find ourselves ready to face the unpleasant truth. We can, nevertheless, continue to sleep as long as we wish to, but one day we have to wake up and may be it is too late by then.

4. Journey through dishonest Secularism

Architect of Modern BhaaratVarsh

Jawaharlal Nehru has been called the 'Architect of modern BhaaratVarsh'. We need to understand the mindset of the 'architect' to get an idea of what the building should be like.

In a letter to [President] Dr Raajendr Prasaad (November 17, 1953) Nehru wrote: 'The Hindu is certainly not tolerant and is certainly more narrow-minded than almost any person in any other country except the Jew.' This was the man in whom the overwhelming majority of people in BhaaratVarsh reposed their trust! It is not just Hindus that he despised, but also the Jews. No wonder his foreign policy was pro-Arab and anti-Israel – a policy that ill-served the nation.

But more seriously, BhaaratVarsh was led by a man who was irrationally hostile to the beliefs and aspirations of the overwhelming majority of her people. How can there be any nationalism under such a negative mindset? Even the rulers of East India Company [British] were not so hostile. Nehru of course camouflaged this hostility under what he called 'secularism'. Secularism means separation of religion from government. But neither Nehru nor any of his successors dared separate religion and government. This would mean the end of government subsidies to minority religious institutions, the Hajj and other purely religious entities. (Rajaram 1998)

Commentary

Hindus gave Nehru (for Muslims gave Pakistan to Jinnah) the reigns to rule the independent BhaaratVarsh and with that they gave him the title of Pundit, meaning the learned man! He was learned of course, but learned in the Western style and Macaulay education system had done a thorough job on him. As Macaulay had wanted "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Bhaaratiyas in blood and colour, but English in taste, in opinions, in morals and in intellect", Jawaharlal born of a superrich barrister Motilal, had taken perfect shape. Being intellectually inclined to the theories of Marx, he promoted his own version of 'secularism' and he practiced it with his own meaning attributed to it. Uprooted from his own roots, he also did his best to uproot rest of the Hindu society from its roots: Jawaharlal 1947-64, Indira 1966-77 & 1980-84, and Rajiv 1984-89, the family ruled BhaaratVarsh for 50 years after British left. Result of this has been unfortunate for the Hindu society, which remains in its slumber till today.

A Fraud on Secularism

Somnaath is a holy place to the natives of BhaaratVarsh since time immemorial. In addition to the famous Jyotirling temple, Prabhaas (the site of Somnaath) is also the place where Shri Krishn left this world. And for this reason, Muslim invaders like Mahmoud Ghaznavi as well as Muslim rulers like Aurangzeb destroyed it, seeing it as the symbol of the ancient civilization they wanted to uproot from the soil of BhaaratVarsh. (Ayodhya is another).

The Late Sardaar Patel who was then the Home Minister of BhaaratVarsh decided to restore the great temple of Somnaath. Gandhiji advised the Sardaar not to use government funds, but to do the restoration entirely with private donations. So when the restoration was complete, it had been funded entirely by the devotees. This was a wise decision and strictly according to secular principles. But even this was too much for Pundit Nehru. …When it was announced that [President] Raajendr Prasaad was attending the inauguration of the Somnaath Temple, Jawaharlal vehemently protested against going to Somnaath [quoting K. M. Munshi, Chairman of the Advisory Committee] but the very same 'secular' Jawaharlal Nehru, who objected to Raajendr Prasaad attending the inauguration ceremony of the restored temple done entirely at private expense, introduced the Hajj Bill in 1959 to facilitate subsidize Muslim pilgrims visiting Mecca! It has now grown into a monster costing the government Rs. 93 Crores [Note: roughly US$ 30 million in 2002 values] this year alone (1997). And this does not include heavy losses incurred by the government owned Air India for diverting its planes to Mecca from its highly profitable European and other routes just when the vacation season is beginning.

The public is by and large is not aware of the magnitude of the government subsidy for the Hajj. In addition to the Central Government, many State Governments and even large cities like Mumbai and Bangalore run Hajj centres at taxpayers' expenses. This is a bonanza for various operators, entrepreneurs and middlemen – all in all what Americans call a 'boondoggle' run in the name of Hajj pilgrimage.

This is still not the full story. The Andaman and numerous other smaller islands are served by only two ships – Akbar and Naankowri – that ply regularly from the mainland; these bring essential supplies to those living on the islands including servicemen and their families of the strategically important army and the navy bases. Akbar, much the larger of the two ships is also diverted for Hajj service. This results in acute shortages lasting months for those living on the

islands including servicemen and their families. Prices skyrocket and it often costs as much as five rupees [note: ten times] or more for a single matchbox!

In addition, those living on the islands that cannot afford plane travel are completely cut off from the mainland. As a result, many poor workers including army men are helpless when they have to attend any emergencies that require them to go to the mainland. This has often resulted in suicides. The suicide rate in the Andaman is among the highest in the world, especially during the period when shipping is not available due to Hajj.

The British encouraged Hajj but did not provide subsidies. … The British motive in encouraging Hajj was profits for her shipping companies. But the 'secular' Nehru, like modern Aurangzeb reintroduced his own version of Jizaya (tax on nonMuslims) in the form of Hajj subsidies to be paid for by taxpayers.

Munshi, probably BhaaratVarsh's foremost constitutional lawyer had told Nehru in a famous letter written more than forty years ago: In its [secularism's] name again politicians in power adopt a strange attitude which, while it condones the susceptibilities, religious and social of the minority communities, is too ready to brand similar susceptibilities in the majority community as communalistic and reactionary.

Actually Munshi had predicted episodes like the Ayodhya demolition also. In the same letter he told Nehru: These unfortunate postures [in the name of secularism] have been creating a sense of frustration in the majority community. … While the majority exercises patience and tolerance, the minorities should learn to adjust themselves to the majority. Otherwise the future is uncertain and an explosion cannot be avoided. (Rajaram 1998)

Legacy of the Architect of Modern BhaaratVarsh

Sometimes in January 2003 *Asian Age* carried a news item that one of the Muslim councillors had sanctioned a large amount for renovation of a mosque. Wonder why we do not see such news items about sanctioning any such amount to Hindu temple from government funds? Instead we read the news that government takes away the income of several large Hindu temples. Is this what secularism means, different treatments based on different religion? Or is this all politicized secularism for protecting vote banks?

Another question arises as to what happens to the earnings of mosques? Where do they go? Government would not dare touch them. Do these monies go to support Madarsaas; Madarsaas that teach Muslim children from their very child to hate kafirs nonMuslims;

madarsa that focus on Islamic scriptures and Jihad? Do these monies go to produce potential terrorists of future? The Free Press Journal of 12 February 2003 carried a news item on page 3 columns 1-5 that only 120 out of an estimated 20,000 (less than 1%) Madarsaas in Uttar Pradesh have agreed to take the financial help from the Central Government. With that they have refused to introduce regular curriculum with Science, Mathematics, etc. that is followed by other schools. Are these Madarsaas a law unto themselves that they should have their own curriculum focused on hate-oriented religious teachings? Is this the meaning of democracy? Is this the meaning of secularism? The best part is that the number of such Madarsaas is not small, that in a single state of Uttar Pradesh alone we have currently 20,000 madarsa. Wonder what would be the total number of Madarsaas in the whole country and how many children would be graduating from them with anti-nationalistic feelings imbibed in them? One wonders how Congress government could keep its eyes closed for 50 years that it ran the country after British left? Has the Congress government been working in national interest in all these years or, have they been planting all over the country numerous 'human bombs producing machinery'? Is nationalism the last thing that such governments put on their agenda? They have given the nation the legacy of an evil that cannot be eliminated now.

So much in love with Self-Image

When BhaaratVarsh became independent on August 15, 1947 the proper thing would have been to have a Bhaaratiya as the head of state. Instead Nehru begged Mountbatten to continue as Governor General. And this after Mountbatten had botched the Partition of BhaaratVarsh on a monumental scale. It showed a profound lack of confidence in himself, and in his people to run the country.

This was only the beginning. During the Pakistani invasion of Kashmir, General Thimmayya was on the verge of driving the invaders out. But under a delusion that he would be admired for his magnanimity, Nehru called a halt to the operation and brought in the United Nations on the advice of Mountbatten; this was against the advice of Sardaar Patel and others in his cabinet. It was again a monumental failure of leadership: he placed his wish for personal grandeur above the nation's interest. …When the Chinese attacked in 1962 … Instead, just as he had turned to Mountbatten during Kashmir crisis, Nehru turned to the US Ambassador John Galbraith for advice! …This is a little known fact about the Chinese invasion of 1962: its forces were highly vulnerable to air attacks. The Chinese Air Force was pinned down on its western front, fearful of

an attack from the Soviet Union. Logistically also China was in no position to launch air operations against the IAF flying over the HimAalay. (Rajaram 1998)

Commentary

The result: Today Hindus pilgrims visiting Kailaash and MaanSarovar need Chinese Government's permission. Dalai Lama has to live in BhaaratVarsh! And Pakistan continues to encourage and support terrorist acts in Kashmir with killings everyday of innocent Hindu civilians. Total number has crossed 40,000 as per a report I read. These Hindu lives seem to have no value apparently for those who are so vocal on other issues. And now we read about BanglaDesh increasing its terrorist infiltration activities from Eastern borders of BhaaratVarsh, again with Hindu killing motives.

Rise of Secularism in Europe

Secular simply means unrelated to religion. This arose in Europe as a reaction to the theocratic[45] authority of the Catholic Church. In the context of a state or government it means that law of the land does not discriminate on the basis of religion. That is to say, the law is the same for everyone regardless of religion. This is not such a profound principle. The importance of this arises because of peculiar history of Europe. Unlike Hinduism, which recognized religious and secular functions as separate from the earliest times, Christianity and Islam see worldly power as simply the 'Secular arm' of religious authority.

In medieval Europe for example, the popes claimed that there was no activity of the state, or even of individuals, that did not come under the control of the Church and its agents. Seven hundred years ago, Pope Boniface VIII asserted: 'both swords, the spiritual and the secular, are in the power of the Church. The spiritual is wielded by the Church; the secular for the Church. The one by the hand of the priest; the other by the hands of kings and knights at the will and sufferance of the priest.'

Even the greatest scientists and thinkers felt the pressure of religious authority. Galileo was put in confinement for life for his discoveries, which contradicted Church doctrine. Giordano Bruno,

[45] Theocracy is a system of government in which priests rule in the name of God or a god (The New Oxford Dictionary of English 2001)

another scientific thinker, was burned at the stake for ideas that were in violation of Church doctrine. This was the climate that gave rise to secularism in Europe.

The people and the rulers of Europe had to carry on a thousand year struggle to free themselves from this theocratic hold of the Church over nonreligious (secular) institutions and activities. This is the historical and social milieu in which secularism evolved in Europe.

Secularism therefore essentially means negation of theocracy, breaking the hold of the priesthood on the affairs of the state. In particular it means: denial of the role of religion or any religious scripture in the affairs of the government. (Rajaram 1998)

Secularism in BhaaratVarsh - The Opposite in Practice

In BhaaratVarsh, the situation as claimed by self-styled Secularists is the exact opposite of this. Interest groups are demanding religious law and religious practices to be enforced by the government in the name of secularism. Even worse, those demanding a form of government or a legal code that disregards religions are denounced as ‘communal’ and ‘anti-secular’. Thus, groups that want to hold on to a religious code and other theocratic practices claim to be ‘secular’, while those who would disregard the role of religion in government affairs are derided as ‘communal’.

One can appreciate that politicians don’t take the trouble to fully understand the words they use. What is unforgivable is the conduct of a prominent group of intellectuals calling themselves Secularists: they have used the word secularism to deliberately confuse the issues, and as a stick to beat the tolerant Hindus with while whitewashing the conduct of Muslims. When we see such deception and evasion carried on by these Secularists, a reaction like the Ayodhya demolition is inevitable. In many ways, Pundit Nehru was the Bhaaratiya leader most responsible for this dishonest distortion of the meaning of the word secularism. …Just as the meaning of the word has been distorted to gain political advantages, history itself is being distorted to serve some special interests over Ayodhya.

The one thing that the dominant Congress and other Left parties seem to stress above everything is what they call ‘Secularism’; this is puzzling to an outsider, for the Bhaaratiya government is emphatically NOT secular. It does not separate government from religion. The law is different for different religions. Muslim and Christian women have far fewer rights than Hindu women. Syrian Christian women in Kerala [Note: State that boasted highest literacy rate in BhaaratVarsh] can be deprived of their property rights by their male relatives with the

connivance of the Church. Muslim women can be divorced with no support provided. It is shocking that such uncivilized practices are being defended in the name of 'secularism'. The Bhaaratiya brand of secularism is a living lie that penalizes the weakest segment of the society – the minority women. (Rajaram 1998)

Gravity of the Situation

This brings up another serious problem with the Bhaaratiya political scene: such unprincipled and even dishonest slogan mongering is used to build up vote banks by appealing to narrow communal feelings. It should be obvious to anyone that this fraudulent version of secularism has only one goal – to wit, to preserve minority vote banks by appeasing reactionary power brokers like the clergy. In order to preserve this disgraceful state of affairs, serious debate on issues is avoided. Anyone questioning such practices is dubbed 'communal'. This is nothing more than a crude tactic for avoiding honest debate on serious issues.

The press is no better. The newspapers analyse and interpret political scenarios strictly in terms of caste and communal feelings. What is interesting is that the people are not so casteist or communal as the politicians and the media make them out to be. It appears that the politicians and the media cannot think beyond stereotypes of their own making. But the people can. (Rajaram 1998)

Uprooting the Soul of Hinduism

Nehru's brand of nationalism, based on this Big Lie called secularism, sought to exclude the overwhelming majority of the Bhaaratiya population. It is in fact viscerally hostile to the hopes and aspirations of the majority. If the politicians of the ruling parties are behaving like the feudal lords of the Mogul Empire, the intellectual scene, the bureaucracy and the media are in the hands of the alienated products of Macaulayite education.

The one thing that these two disparate groups have in common is their aversion to BhaaratVarsh's ancient heritage and culture. In the name of 'secularism' they are bent on uprooting Hinduism and its heritage from the soil of BhaaratVarsh. It has now become institutionalized as part of education of these 'elite' groups created by Macaulay to serve the East India Company. Its [BhaaratVarsh's] prestigious institutions produce elite that not only has no national awareness, but also is even hostile to any traces of nationalism rooted in Bhaaratiya tradition and culture. Its goal is to uproot all traces of the Hindu tradition.

This elite is so hostile to nationalism that it does not even acknowledge the legitimacy of Hindu nationalistic aspirations. This hostility to nationalism rooted in the soil is what has brought Muslim separatists and the ‘Secularists’ together despite their very great difference in social and intellectual backgrounds. Thus we see a coming together of the interest of the Islamic and the Secularist groups – calling themselves ‘Secular Forces’.

Islam of course regards secularism – which entails separation of religion and government – as a great evil. The highest goal of Islam is to establish a world empire governed according to the rules of Islam, in other words, for the whole world to be brought under Islamic theocratic rule. This is what is being made part of ‘secularism’ in BhaaratVarsh, and this is the group that is now partner of the Macaulayite elite!

This came to the fore during the dispute over Ayodhya. The great fear of these two groups is the same: that Ayodhya could serve as a focal point in the rise of Hindu historical awareness, which might result in the loss of privileged existence for these two alienated elites. The common ground for these two groups is hostility to Hinduism – or anything that is rooted in the native soil.

As far as the Macaulayite elite is concerned, it is the fear of the rise of the nationalism, which has brought it into the arms of the Muslim Fundamentalist forces. It defends vociferously M F Hussein’s ‘artistic’ right to desecrate Hindu icons, but remains tongue tied when Salmaan Rushdie and Taslima Nasreen are threatened with death for blasphemy. It holds on to discredited history like the Aryan invasion of BhaaratVarsh because rejecting it would make BhaaratVarsh the home of a great and ancient civilization.

It attacks Natwar Jha and this writer for providing a solution to the puzzle of the Indus script because it means going to the Vedic sources to find the answer. All this, testimony to the greatness of BhaaratVarsh’s past, this elite finds intolerable. This record of behaviour bears eloquent testimony to the influence of the Macaulayite education system as a denationalizing and devastating force. It produced a class that served British interests well, but one inherently incapable of independent thinking or leadership.

Recognizing the failure of Bhaaratiya education system, the great scholar of Bhaaratiya art and culture, the late Dr. Ananda Coomaraswamy observed: A single generation of English education suffices to break the threads of tradition and create a nondescript and superficial being deprived

of all roots – a sort of intellectual pariah who does not belong to the East or the West, the past or the future. Of all Bhaaratiya problems the educational is the most difficult and most tragic.

It was a system meant to produce faithful servants – not leaders or visionaries. Such an education also destroys all self-confidence with the result they will never feel strong enough to challenge anything coming from their Western masters and hold their own; having been taught only to imitate and worship alien impositions, they carry with them the attitude that they can never be as good as those whom they seek to copy.

They compensate for this feeling of inferiority by trying to look down upon their countrymen, and clinging to status symbols of the colonial era. These status symbols are the only link with the past that has now disappeared. How can any nationalism come out of such a mindset, let alone national leadership? (Rajaram 1998)

A National Tragedy

But here is the real tragedy: it is this effete and decadent elite that dominates much of national life today. And like all insecure people its members react with irrational fear to any new knowledge that it perceives as threatening to its life of privilege. For example, a battle is now on to discredit new discoveries about ancient BhaaratVarsh that go to prove the Harappaan Civilization to be Vedic, which shatters the version of history that this elite holds dear. In the special issue of India Today devoted to the fiftieth anniversary of Bhaaratiya independence, the Marxist, anti-Hindu historian Romila Thapar has openly expressed her wish that the efforts of 'Hindu revivalists' to show that the Harappaan Civilization was Vedic must be resisted. (Like all ideologues, she does not acknowledge the existence of objective truth; truth exists only to serve the dogma.) How is this to be reconciled with nationalism? (Rajaram 1998)

PART 2 - FRAUDS ON HINDU SOCIETY

1. On Raam Temple at Ayodhya

Contents of this chapter have been replaced by the contents of Book 2 *Ayodhya Shri Raam Mandir: Facts that did not reach you all*. It was written and published after *Arise Arjun* and has had more detailed coverage, different structure and organization of subject matter.

Rama रामा / Ram रैम / Raam राम

We will use throughout these pages the word *Raam* instead of *Rama* or *Ram* for the following reasons: Readers looking at *Rama* tend to pronounce it with an emphasis at the 'a' in the end, as if it were meant to be long 'a' as in 'arm'. Rama pronounced with long "a" emphasis at the end would mean in Sanskrit language

(a) a beautiful woman, a charming young woman (b) a beloved, wife, mistress (c) a woman in general (d) a woman of low origin (e) vermilion (f) Asa Foetida. (Apte 1890, 1970 reprint 2000, 468)

A woman of low origin - this will not be a proper address for a person whom Hindus worship as an incarnation of Lord *Vishnu*. Readers (if unfamiliar with actual pronunciation) looking at *Ram* without the tailing 'a' will tend to pronounce it as the common English word 'ram', which so pronounced would mean in English a 'male sheep'. This unintended distortion can be avoided by use of spelling Raam.

When Untruth is repeated again and again

History is our past. Our present is built on our past. Our future will be built on our present. Past, present and future are interwoven. We cannot ignore any of them. History's most important role is to record the facts as it is, and let the successive generations learn from it, as they may want to. But, history has been often used (or, abused) to suppress the facts, and/or to eclipse the facts by presenting a version more suited to the influential/ruling interests of that time.

When untruth is repeated again and again naming it as truth, it starts appearing as truth. Similarly, when truth is repeated again and again labelling it as untruth, it starts appearing to be untruth. History is full of such examples, but in our inertia, we want to maintain our apathy towards it. In our apathy, we let untruth take the position of truth. In this manner, we let it grow. When we do not recognize the untruth, then it makes its way deeper into our

thoughts and actions. Our life then starts accepting it and gives it an acceptable place in our life. Then it works slowly like poison. From individual's life it encompasses the nation's life. It may be interesting to know how it works around us, how subtle can be its ways, and how widespread are its instances. The truth often lies behind the smoke screen. The ability to penetrate through and look beyond is the need of the time.

The Backdrop

180,000 Hindus sacrificed their lives to save Shri Raam Mandir at Ayodhya from the canons of Baabar. Should that sacrifice be wasted?

• Not a single Hindu temple Surat to Delhi for 1,000 kilometres in the 18th century

A British traveller who journeyed from Surat to Delhi in the 18th century has recorded that throughout his journey he had never seen a single Hindu temple. (Kamath 2003)

From Surat to Delhi, about thousand kilometres, not a small distance, not a single Hindu temple! Can you visualize that today? What could have made this happen? What happened to those temples?

Qur'an instructs each Muslim to destroy Hindu Mandir with Idols or images

Qur'an 2:193 Fight against them until idolatry[46] is no more and Allah's religion reigns supreme. (Goel, The Calcutta Qur'an Petition 1999, 255)

Qur'an 2:216 Fighting is obligatory for you, much as you dislike it. (Goel, The Calcutta Qur'an Petition 1999, 255)

Qur'an 8:39 Make war on them until idolatry is no more and Allah's religion reigns supreme. (Goel, The Calcutta Qur'an Petition 1999, 255)

Qur'an 9:2-3 Allah will humble the unbelievers… Allah and His apostle are free from obligation to the idol-worshipper… Proclaim a woeful[47] punishment to the unbelievers. (Goel, The Calcutta Qur'an Petition 1999, 259)

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[46] Idolatry = worship of idols (2001909)

[47] Woeful = causing sorrow or misery

Qur'an 9:7 Allah and His apostle repose no trust in idolaters (Goel, The Calcutta Qur'an Petition 1999, 262)
Qur'an 9:39 If you do not fight He will punish you sternly and replace you by other men. (Goel, The Calcutta Qur'an Petition 1999, 257)
Quran 9.123, 29, 5 Surely the worst beasts in God's sight are the unbelievers. O ye who believe! Fight those of the unbelievers and let them find in you harshness. Humiliate the nonMuslims to such an extent that they surrender and pay tribute. Then, when the sacred months are drawn away, slay the idolaters wherever you find them, and take them and confine them, and lie in wait for them at every place of ambush. (Rajaram 1998, 44)
Qur'an 60:4 We renounce you (i.e., the idolaters): enmity and hate shall reign between us until you believe in Allah only. (Goel, The Calcutta Qur'an Petition 1999, 262)

Prophet Mohammed himself destroyed idols and what he did became 'Sunna' that must be followed by every Muslim for all the time to come

Sunna the traditional portion of Muslim law based on Muhammad's words and acts, accepted (together with the Koran) as authoritative by Muslims (The New Oxford Dictionary of English 2001)

When Prophet Mohammed appeared on the scene, Arabia was a multicultural country endowed with pagan shrines, churches, synagogues and Zoroastrian fire-temples. When he died all the nonMuslims had been converted, expelled or killed and their places of worship laid waste or turned into mosques. The truly crucial event was Prophet's entry into the Kaaba, the central shrine of Arabia's native religion, where he and his nephew Ali smashed the 360 idols with their own hands. The Islamic account itself establishes that the model man Prophet Mohammed desecrated the Kaaba and forcibly turned it into a mosque, setting an example, particularly, for Mahmoud Ghaznavi, Aurangzeb and the Taliban to

emulate. In reality, Mohammed's conduct is the definitional standard of what it is to be a good Muslim. (K. Elst 2002, 60-61)[48]

Hamilton reported Baabari Masjid was built with mortar mixed with blood and fat from Hindu corpses

That act of deliberate destruction and desecration has long been forgotten by Hindus. What has caused them agony is the destruction of a temple dedicated to Shri Raam. Are they to be blamed? ... The Baabari Masjid was indeed built, as Hamilton reported "with mortar mixed with blood and fat from Hindu corpses". (Kamath 2003)

Cunningham recorded that 180,000 Hindus sacrificed their life

As for Raam Janm'Bhoomi Temple, Girish Munshi writes that it was at the instigation of two fakirs [Muslim monks] that Baabar ordered his General to attack it. The General was opposed by Raja Vijay Singh of Hansbar, Raja Sangraam Singh of Makariah and Raja Mohabat Singh of Bhiti. The British historian Cunningham was to write: "Hindus united to face the attack on their Raam Janm'Bhoomi Temple. There were 180,000 casualties among Hindus. The number of casualties amongst Muslim is not known. In the end Meer Baqui used his canon to destroy the temple." (Kamath 2003)

Hindus are paying the price for respecting law

In any other country (need we mention names?) the government would have bulldozed the Masjid on its own, and put an end to discussion, cutting as it were, the Golden Knot. It is

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[48] Dr. Koenraad Elst was born in Leuven, Belgium, on 7 August 1959, into a Flemish (i.e. Dutch-speaking Belgian) Catholic family. He graduated in Philosophy, Chinese Studies and Indo-Iranian Studies at the Catholic University of Leuven. During a stay at the Benares Hindu University, he discovered BhaaratVarsh's communal problem and wrote his first book about the budding Ayodhya conflict. While establishing himself as a columnist for a number of Belgian and Bhaaratiya papers, he frequently returned to BhaaratVarsh to study various aspects of its ethno-religio-political configuration and interview Hindu and other leaders and thinkers. His research on the ideological development of Hindu revivalism earned him his Ph.D. in Leuven in 1998. He has also published about multiculturalism, language policy issues, ancient Chinese history and philosophy, comparative religion, and the Aryan invasion debate. (K. Elst 2002)

only in BhaaratVarsh which is a democracy that we argued endlessly, go to court and wait for justice that over four centuries has been deferred, first by British, then by Nehru. Hindus are paying the price for respecting law and not the truth. This is asking for trouble. (Kamath 2003)

What is happening today in Australia, New Zealand, and the Americas?

Today, judges and governments in Australia, New Zealand and the Americas are increasingly conceding the right of indigenous communities to restart worship at their sacred sites ... Against the near-universal consensus that all sacred sites are to be respected, Islam is taking the position that it has the right to occupy and desecrate the sacred sites of other religions. (K. Elst 2002)

Double Standards

Why no one makes noise when, even today, Muslims themselves, or Saudi Government, or Pakistani Government, or Chinese Government, or Israeli Government, or Burmese Buddhists demolish real Mosques?

Our people make so much noise about Hindus pulling down Baabari structure, which was not used as a mosque (place of Muslim worship) since 1936 and our FakeSecular historians are at the forefront making lot of hullabaloo. Why they maintain deadly silence when Muslims themselves, in other countries, pull down real mosques (places of Muslim worship)? In case of Ayodhya, Hindus pulled down a place of Hindu worship (not a place of Muslim worship), which happened to be known as Baabari Structure, and that too, only after waiting for 42 years helplessly watching our Courts use judiciary for political games. We will come to that soon.

2001 Dec 12 - Saudis bulldozed Hadum Mosque

The Shia News reports from Kosovo during Balkan crises mention about how Saudi Aid workers bulldozed the mosque, and the Koran school in Djakovica, Kosovo on 12 December 2001. (Sharma 2003)

Is this not interesting? Here Islam is not violated - why? What happened to our champions of secularism (about whom we will read a lot afterwards in this book itself)? Why are there no serial bomb blasts all over Saudi like they performed in Mumbai in 1993?

Andras Riedlmayer, Harvard University Fine Arts librarian, and co-author of a survey of Kosovo's war-damaged architectural sites, is outraged by the Saudi demolition program. Riedlmayer added that the Saudis began by trying to break down the Ottoman-era gravestones in the cemetery of the Hadum Mosque (Sharma 2003).

2002 Jun - Governor Nur Misauri demolished Central Mosque

In June 2002, the capital Jolo of the Autonomous region of Sulu, somewhere in South-East Asia, the Governor Nur Misauri ordered the demolition of a local mosque. The Jolo Central Mosque, where past and present traditional leaders, including incumbent public officials, started their religious formation, was one of the landmarks on their island-province. (Sharma 2003)

Here we see demolition of a significant mosque, not just any ordinary mosque. And yet, Muslims themselves did not hesitate doing it. Why then our secularists have had so much heartburn over Baabari structure, which was not even a proper mosque, not a place Muslim worship for 56 years? Why our prominent media instigated Bhaaratiya Muslims so much, pouring articles after articles, in condemnation of Hindu society? Answers to these will emerge through our future publications when we will deal with the true character of the secularists after presenting ample evidence and after analysing their ideology.

2003 Jan - Pakistani Government demolished mosque

The Dawn, Pakistani newspaper reported this January that in Islamabad the government authorities demolished an under construction mosque, as the plot on which it was being built was reserved for park. (Sharma 2003)

Here we see that a park was more important than a mosque in a Muslim country, and that too in a country like Pakistan. This requires a special mention because till today many Muslims in BhaaratVarsh think that Pakistan is their real country. That is why when Pakistan cricket team looses Bhaaratiya Muslim mob attacks Hindus celebrating the victory of Bhaaratiya cricket team (Bangalore). That is how Pakistani Muslim terrorists are able to find shelter with, and necessary information from, Bhaaratiya Muslims to attack Hindu temples

like Akshar'Dhaam (2002) and conduct serial bomb blasts in city like Mumbai (25 August 2003 is the latest instance).

Aurangzeb demolished Golconda Jama Masjid

Aurangzeb has been notorious in Bhaaratiya history for destroying Hindu temples as recorded by the historians of Islam. It is a different thing that Marxist historians of JNU and AMU whitewashed that history after taking control of NCERT, ICHR. It may however, come as a surprise to many that this champion of Islam, Mogul Emperor Aurangzeb, himself ordered demolition of a mosque.

The Islamic Milli Gazette reports that the vassal of Golconda had been collecting revenue from the vassalage for years without depositing it in the Mogul treasury. To squirrel away Crores of rupees thus illegally kept, he buried the loot and built a huge mosque over it. To retrieve the money, Aurangzeb got the mosque demolished. (Sharma 2003)

Here we see that the money was more important than a Jama[49] Masjid, which was a place of worship.

1920 Madina ~ Ibn Saud destroyed Jannat ule Baqi Mosque

The famous Jannat ul Baqi Mosque in Medina was destroyed by Ibn Saud's Wahaabi regime in 1920. (Sharma 2003)

It seems if Muslims destroy Mosques, which are in use as mosque, it is acceptable to our FakeSecularists and Bhaaratiya Muslims but if a structure bearing name of Baabar who came here for loot and genocide, and such structure which has been abandoned by Muslims for past 56 years and such structure which is in use by Hindus as a temple for past 44 years, if such structure is pulled down by Hindus, our secularists (under cover Marxist intellectuals) consider it a big blow to their brand of Secularism!

2001 Oct 9 - Chinese Government demolished Doeng Mosque

On October 9, 2001 about 100 people from the local government of Quaraqash District, Hotan Prefecture, the committee on religious affairs, and Public Security demolished a

[49] Jama Masjid City's biggest and the oldest mosque where Namaaz is offered (Baahri 2002, 300)

large mosque called "Doeng Meschit" in the Western part of China, wherein Islamic fundamentalism is growing and the demand of a Turkistan is growing. The Chinese authorities explained that the mosque was destroyed because of its proximity to an elementary school. (Sharma 2003)

The beauty about Muslims is that they can never live in peace with any other community anywhere in the world. It is very important for the humanity to understand clearly (without any sugar-coating that essentially leads to self-deception) what Islam stands for and what it prescribes for the rest of the humanity. The ignorance of this has been the curse for Hindu society.

Israel demolished foundations of a mosque in Nazareth

Israel demolished the foundations of an unauthorized mosque near a Christian holy site in Nazareth. The construction of the mosque, on a plot next to the Basilica of the Annunciation, has been a source of tension between Christians and Muslims in the city in recent years. (Sharma 2003)

Our Pope supports that because it was a tussle between Christians and Muslims, but the same pope opposes Raam Janm'Bhoomi Mandir because it is a tussle between Hindus and Muslims. It seems that Pope also has same double standard as those MarxistCommunist intellectuals.

Many mosques destroyed in Buddhist Burma

In Burma, the following mosques were destroyed: Kyaikdon (the inside of the mosque and the Muslim school destroyed, Muslims expelled unless they became Buddhist); Gaw Bay (Mosque destroyed); Naw Bu (Mosque destroyed and all the villagers were expelled); Day Nga Yin (Mosque destroyed); Kyaung Don (Mosque destroyed, villagers allowed to stay); Kaninbu (Mosque and the Muslim school destroyed). (Sharma 2003)

Buddhists threw out Muslims, demolished their Madarsaas, Mosques. They have understood what Islam is like. But our Sonia Gandhi has different views—

But then

Sonia Gandhi: We will not however rest until all the guilty are brought to book. This is a struggle that must continue.[50]

Over 10 years have passed but Sonia wants the fire to be on, so that people can keep fighting over it. She is reminding them that I am with you; don't forget this, simply because it happened over some 10 years ago. I will keep the heat on for you. You just have to keep fighting, that's all I want. Her point of view is very simple:

- It does not matter that in last few years, hard core Muslims of Saudi Arabia may not have hesitated demolishing a mosque, a Muslim nation Pakistan may not have hesitated demolishing a mosque, China and Israel may not have hesitated demolishing a real mosque.
- It matters that she must keep Hindu Muslims continue to fight over a structure, which has ceased to be a mosque almost 60 years ago. It matters to her because this is how she can get Muslim votes.

Mosque or Structure?

Baabari Mosque was NOT a place of Muslim Worship since British days and therefore, should not be called Baabari Mosque but it should be called Baabari Structure

Hindus did not demolish a place of Muslim worship

On 6 December 1992 the Baabari Mosque was demolished. 10 years later, many people believe that Hindus demolished a place of Muslim worship. This is simply not true because Hindus did not demolish a place of Muslim worship. Though the structure was known as Baabari Masjid no Namaaz was offered there for at least past 56 years, which is not a small period of time.

Mention of name Baabari Masjid is misleading

The mention of the name Baabari Masjid is misleading because it gives the impression it was in use as a Masjid, which Hindus pulled down. No, it was not in use as a Muslim Masjid since British days in 1936.

[50] The Free Press Journal, Mumbai, 25-07-2003, p 1

It was in use as a Hindu temple for 44 years

On the contrary it was in use as a Hindu temple for past 44 years, when it was pulled down. The structure may have been known as Baabari Masjid but it was in use as a Hindu Temple since 1949, that is, for past 44 years continuously, which is not a small period either.

Affidavits by Muslim residents of Ayodhya confirming that

A court ruling of 1951 cites testimony of local Muslims that the mosque had not been used since 1936, which means that in 1949 the Hindus took over an unused building. On March 3, 1951, the Civil Judge of Faizaabaad observed: It further appears from a number of affidavits of certain Muslim residents of Ayodhya that at least from 1936 onwards the Muslims have neither used the site as a mosque nor offered prayers there… nothing has been pointed to discredit these affidavits. (K. Elst 2002, 168-169)

Why this fact should not be adequately publicized?

If Hindus pulled down a structure that was in use as a Hindu temple, so that a magnificent temple can be built in its place, why this information should not be adequately publicized?

Why then wrong impression has been broadcasted?

What does this tell us? That it was not a place of Muslim worship. Muslims have neither used the site as a mosque nor offered prayers there. Why then the wrong impression has been broadcasted that Hindus have pulled down a mosque? Why? Was it on purpose? It says it was an unused building. It says that Hindus took over the unused building long before. Were these facts insignificant? Why the public had not been told about them in sufficient detail with sufficient coverage so that it goes down the public memory? Whose interests would have been ill served if these facts were well known to all concerned?

Bill in the Legislative Council of U. P. in 1936-37

Prof B P Sinha claims to know how this disuse of the Masjid came about: As early as 1936-37, a bill was introduced in the legislative council of U P to transfer the site to the Hindus ~ the bill was withdrawn on an unwritten understanding that no Namaaz [be] performed. (K. Elst 2002, 169 fn)

What does this mean? In British days the matter was sorted out whereby it was principally accepted that the site was meant for Hindus, then why so much hullabaloo today? Some people seem to have made it point to abuse Hindu interests at any cost with total disregard to all ethics.

Hindus wanted to give the Baabari structure proper temple architecture

Since 1949, the building is effectively in use as a Hindu temple, but many Hindus, and especially the Vishw Hindu Parishad (VHP), want to explicate the Hindu function of the place with proper Hindu temple architecture, which implied removing the existing structure. (K. Elst 2002, 148-49)

What does this tell us? That it was not a place of worship for Muslims at least for past 56 years when the structure was pulled down in 1992. That the building was in use as a Hindu temple for past 44 years and the structure was pulled down in 1992 to replace it with formal Hindu temple architecture.

Did Press & TV discharge their responsibility fully?

Were these facts insignificant? Was the media (Press and Television) right in not giving them deserved publicity? What was the outcome of such failure? It divided Hindus with a feeling of guilt. It antagonized Muslims that Hindus destroyed their place of worship. It created a wrong world-opinion about Hindus. It served anti-Hindu elite very well who have remained determined to subvert Hinduism in every possible way they could. Did the popular media act in the larger interest of the nation? The media is the opinion-maker to the nation and the world at large. Did they discharge their responsibility well in not educating the people fully? Are they not answerable to the people of the nation?

What was the result of such deliberate omission?[51]

Bangla Desh Day Two: Chittaagong's temples at Tulsi Dhaam, Panchanand Dhaam and Kaibolya Dhaam were broken to pieces. All the temples in Maali Para, Smashaan Mandir, Korbaani Ganj, Kaali Baari, Chatteshwari, Bishnu Mandir, Hajaari Lane and Fakir Para were set ablaze. They raided the Maadhav Mandir and Durga Mandir in Jai Deb Pur. At Sher Pur,

[51] These are additions to 2nd edition ~ Revenge by Muslims thousand times more!

the AnnaPurna Mandir at Krishi Centre and Kaali Mandir at the Sheri Ghaat Aashram were completely destroyed. In Farid Pur, the temples in the Ramakrishna Mission were looted. The guru and his students were seriously injured. At Narshindi, the temples and houses at ChaalaakChor and Monohordir were destroyed. In Naaraayan Ganj, the temple at Mora Para Bazaar in the Rup Ganj station was demolished. At Comilla, the old Abhay Aashram was burnt. At NoaaKhaali also all kinds of atrocities were perpetrated. The Adhor Chand Aashram at the Sudha Raam police station and seven Hindu homes have been destroyed. All the Hindu homes in Ganga Pur were first looted and then set ablaze. Shiv Kaali temple at Shona Pur and the gymnasium at Binod Pur were destroyed. The Kaali Mandir at Choumuhini, Durga Baari Mandir at Durga Pur and the temples at Qutab Pur and Gopaal Pur were razed to ground. Dr P K Singha's medicine factory, Akhand Aashram and the temples in the Choyani area were all demolished. In Choumuhini, Baabu Pur, Tetuia, Mehdi Pur, Raaj Ganj Bazaar, Tongirpar, Kaazir Haat, Rasul Pur, Jameendaar Haat and Pora Baari ten temples and eighteen Hindu homes were looted and set fire. A shop, a car and even a lady was set alight. Of the seventeen homes in Bhabordi, thirteen were torched and all of them looted and the ladies were tortured. Biplab Bhowmick was stabbed. Yesterday all the houses and temples in Birahim Pur were damaged. The Jagannaath Mandir, three shops in Chaar Haazaari village, as well as clubs were looted and plundered. Two houses in the CharparBaati village, one house in Daasher Haat, two temples at ChaarKukri and Muccha Pur and the Jai Kaali temple were burned. All the people living in Siraaj Pur were beaten up and all homes were first looted and later set ablaze [pp 29-30]. Dhaakeshwari Mandir, Siddheshwari Kaali Mandir, Ramakrishna Mission, Maha Prakash Math, Narinda Gouriya Math, Bhola Giri Aashram have all been stoned, looted and plundered. Swami Baag Aashram has also been looted. Twenty five homes near Shoni's gym have been burned down. The Shoni Mandir and Durga Mandir have both been destroyed and burnt. Narinda's Rishi Para and the Daya Ganj Jele Para have not been spared either. Farmgate, Paltan, the Nawaab Pur Maran Chand sweet shop and the Desh Bandhu sweet shop at Tikatuli have also been demolished and set ablaze. Temple at Thathari Bazaar has also been torched. (Nasrin 1994, 33)

This is only a fraction of what happened. I can go on filling pages after pages with these details but that is not my objective here. Looking at media spread most of you think we have technologically advanced. Have you? Ask yourself. You want to know news and think it is a great achievement in itself. How many times the news truly benefits humanity? It does fill pockets of many. It also fills minds of many with filth. But that filling does no good to humanity as a whole.

Justice delayed—Justice Denied

Supreme Court Decided NOT to Decide but no one tells us that

Often we see politicians making public statement on Raam Temple issue: 'we should abide by Supreme Court decision'. Impression it creates that Supreme Court gave a decision on Raam Temple issue. No one cares to elaborate what that decision was. Not even media. Politicians do not because they have vested interest but why not popular media? Do they also have vested interest?

Justice M Rama Jois was the Chief Justice of Punjaab and Haryaana High Court. His comment was very simple:

The Supreme Court decided not to decide.

I cannot believe that politicians do not know that, nor can I believe that media does not know that. But do all people know that? Has the Press made it clear, beyond doubt, in the minds of the people in general?

Comments of retired Chief Justice M Rama Jois

"Decide not to decide" the crucial question referred for its opinion by the President of India under Article 143 of the Constitution, is the sum and substance of the judgment of the Supreme Court in Special Reference No 1/1993 made under Article 143(1) of the Constitution in which the President sought the opinion of the Supreme Court on the following question: Whether a Hindu Temple or any Hindu religious structure existed prior to the construction of the Raam Janm'Bhoomi-Baabari Masjid (including the premises of

the inner and outer courtyards of such structure) in the areas on which the structure stood? (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[52]

Supreme Court Judgment Para 100 (11)

I looked at the Supreme Court judgment. There were two judgments, a majority judgment and a minority judgment. Here is the majority judgment and the minority judgment:

Para 100(11) We very respectfully <u>decline to answer</u> it and return the same. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[53]

Para 100(11) of the Judgment signed by Chief Justice of BhaaratVarsh M N Venkatachaliah, Justice J S Verma and Justice G N Ray together signed this judgment on 24 October 1994 at New Delhi.

Supreme Court Judgment Para 165

Para 165 The Presidential Reference is returned respectfully, <u>unanswered</u>. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[54]

Para 165 of the Judgment signed by Justice A M Ahmadi and Justice S P Bharucha on 24 October 1994 at New Delhi.

People must know the whole truth

What does this say? That they decided nothing! So what are the politicians and the media telling the public?

- Are they telling the public the whole truth?
- Are they telling only that much of the truth as much suits their specific purpose?
- Effectively, aren't they misguiding the public?
- Public must know the truth and the whole truth.
- Media has the responsibility to bring that to public.

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[52] Justice M Rama Jois (Retd.) On the Decision Not to Decide ISBN 81-85990-30-1 [1995] p 96

[53] The Supreme Court Judgment, ISBN 81-85990-30-1 [1995] p 64

[54] The Supreme Court Judgment, ISBN 81-85990-30-1 [1995] p 88

If they do not, people must speak up! That would be the easiest thing to say. But how will the people speak up? Do they have a platform from where they can speak? Do they have the bare facts so that they know what to speak?

Judges sex scandal

Coming to the Supreme Court judgment it is quite interesting to look at the following comments of a later day Supreme Court Chief Justice:

"While expressing deep anguish over the manner in which media linked the judges to the [sex] scandal without any basis, the Chief Justice said, "I could not sleep for many days. I was so disturbed… I am anguished that the media has behaved totally irresponsibly."[55]

When it hurts us then we cry

Well, well, when it hurts us then we cry. The Chief Justice of BhaaratVarsh could not sleep for many days. Why? Because it was hurting the Judiciary: the institution that they belonged to. Naturally, they had their affinity and loyalty towards that institution. The result: they saw to it almost immediately and acting very quickly that their institution was given a clean chit.

Did the Supreme Court discharge its responsibility fully?

But the sentiments of 80% population of this nation - the Hindus - were not important to them. So they took 42 years to decide at nothing, simply nothing. And then 8 more years have passed and they did nothing. Why? Because it is not hurting them: not the institution of judiciary. To them the feelings of millions and millions of Hindus are not important and those must be toyed with. They must be shunted around. Total 50 [42+8] years is nothing much for that kind of game playing.

Was it the whole truth?

When I had read Chief Justice's anguish a month ago and also read the news that judges were not guilty, I was not quite satisfied because some judges were accused and some other judges were investigating. Investigating judges had two conflicting responsibilities. One: to deliver the truth. Two: to bear in mind that the reputation of the entire judiciary was at stake. Assuming that the result of such investigation tainted the image of judiciary

[55] The Free Press Journal, Mumbai, 29-03-2003, p 3 column 3-4

what would they do? It would be anybody's guess but without proof nothing can be said, and at times proof can be bought over. The doubt was confirmed a month later by this editorial comment:

More recently, the Mysore sex scandal involving Karnaataka High Court judges had brought into disrepute the entire institution of judiciary. Despite an internal enquiry, the matter was hushed up. If any of the errant judges had been punished, the public was yet to be told about it. The point is if the judges behave in such an egregious manner the people at large can have little faith in the independence of the judiciary.[56]

If they can, can we not?

While delivering its judgment (or no judgment) Supreme Court sat on judgment about Hindu society and passed its strictures. Can we, the people, not sit on judgment about the conduct of the Supreme Court if it errs?

Courts of Justice? Highly doubtful

Misuse of Courts for Political Games for 42 yrs

Considering the foolish haughtiness with which the Allahabad High Court had just decided, days before gathering scheduled for 6 December to postpone once more their verdict on the acquisition of some of the Ayodhya land by the UP Government (intended as part of a strategy towards a peaceful solution), after a full 42 years of endless litigation, it is not fair to accuse the overenthusiastic Raam devotees of disrespect towards the judicial process and the democratic order which it is supposed to uphold. Rather, they have shown disrespect towards the misuse of the courts for political games, and they have rightly revolted against the judges' contempt for Hindu society, which was evident from their unwillingness to settle the dispute brought before them, concerning no less a site than the Raam Janm Bhoomi. (K. Elst 2002, 129)

[56] Editorial, The Free Press Journal, Mumbai, 02-05-2003, p 4

Think about these comments

Come to think of it, an outsider like Dr Koenraad Elst, who has no personal religious sentimental attachments to the issue, but who has studied the scenario himself, on site, says so. And he says so in exasperation looking at the gross abuse of judiciary. Then think of those who have been victim of all this game. How would you expect them to react?

Judiciary’s sense of responsibility

Baabari Mosque structure was not in use as a mosque since 1936 but it was in use as Hindu temple since 1949. Hindus wanted it to have proper Hindu temple architecture and they had approached the Courts of Law for necessary permission. What did Courts do with it? In what manner did the Courts manage the nationally sensitive issue? Let us see what kind of sense of responsibility our national judiciary has towards a critical issue facing the nation. Let us see whether they demonstrated the necessary capability to deliver justice.

Judiciary’s responsibility towards the nation

National judiciary has certain responsibility towards the nation. A nation that comprises of 80% Hindus is essentially a Hindu nation. It is a different thing that Nehru gave it the name ‘secular nation’. We have seen in Arise Arjun that the term ‘secular’ has been thoroughly abused by Nehru himself and all those in power to effectively give it a new meaning ‘anti-Hindu’. Now the point is that a nation, which comprises of an overwhelming majority of Hindus, its interests cannot lie outside Hindu interests. So what has the national judiciary done with that interest of people who effectively represent the Bhaaratiya nation?

Allahabad High Court itself passed the stricture in 1955

I am sure they cannot argue that they did not have enough number of judges or enough competent judges to decide on the subject. The Allahabad High Court itself passed the stricture in 1955 about the laxity of judiciary in this context and then they themselves went on to sleep for 10 times longer period.

“It is very desirable that a suit of this kind is decided as soon as possible, and it is regretted that it remains undecided after four years.” The Allahabad High Court speaking in 1955

about the Raam Janm Bhoomi cases, which had by then been pending already for four years. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[57]

Allahabad High Court's own conduct for next 37 years

Let us compare this comment of Allahabad High Court with its own conduct for the next 37 years and see whether they meant what they said, and we will learn that they did not mean it, they simply said it like politicians do but never mean what they say.

Even in July 1992 the hearings were still going on. When the Kar'Seva began in July 1992 the Supreme Court said that if the UP Government could stop the Kar'Seva the Supreme Court would transfer the acquisition cases to itself and decide them all together. The Kar'Seva was stopped. But the Supreme Court eventually decided not to take over the cases ...it stressed however that the High Court should expedite the hearings and decides the case expeditiously. Kar'Seva was set for 6 December 1992. The High Court concluded its hearings on 4 November 1992. The UP Government and others repeatedly requested it to deliver its judgment, one-way or the other. To no avail; instead, one of the judges proceeded on leave. The structure was demolished on 6 December 1992. The High Court delivered its judgment on 11 December 1992. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[58]

Who will judge a Judge who does something wrong so gravely?

What does this tell us? Justice delayed Justice denied! Why did one of the judges have to proceed on leave at crucial juncture without delivering the judgment though the hearings had been concluded and with a clear understanding that the judgment must be delivered before the deadline set for it? Was this done on purpose? What was the motivation? Should that not be thoroughly investigated and punished? These are the judges who judge us when we do something wrong. Who will judge them when they do something wrong? Are they beyond justice that they must not be judged? Who pays their fat salaries? We do, common people, from our hard earned money by way of taxes. Don't we have the right to question these judges who play games with the judiciary?

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[57] Arun Shourie, Introduction ISBN 81-85990-30-1 [1995] p vii

[58] Arun Shourie, Introduction ISBN 81-85990-30-1 [1995] pp viii-ix

Did Supreme Court keep its promise?

First it was the Supreme Court, which promised that if Kar'Seva were stopped then they would themselves settle the issue. After the Kar'Seva was stopped they simply went back on their word like politicians often do. Then backing out on their promise they shunted it back to the Allahabad High Court as if it was a game of ping-pong.

Compare it with ancient Hindu Justice System

How does it compare, for a change, with the justice of which foreign visitors spoke so highly about Hindu Society? Let us go back to Arise Arjun the first chapter 'Testimonies of Foreign Visitors'. We need to remember that was the system of justice as promulgated and practiced by Hindu Society for over two millenniums.

It is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the national character of the Bhaaratiyas (*Hindus), regard for Truth and Justice should always be mentioned first. (Max Muller 2000, 50)

But what we witness today is Christianized Judiciary, product of Christian Missionary Education system imposed on us six generations ago.

Commitment (or treachery?) by Muslim leaders

Let us now look at how Muslim leaders stood by their commitment and how Supreme Court dealt with the matter:

As Muslim leaders had said that if it could be shown that a temple had existed at the site before the mosque was built, they would themselves advise Muslims to hand over the site to the Hindus, Shri Chandra Shekhar's Government identified this as the core question to be settled: Was there a Hindu structure at the site before the mosque was built? Barring holidays and the summer vacation, five judges of the Supreme Court heard the case three days a week from February to September 1994. And, alas! In the end they decided not to answer the Reference at all. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[59]

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[59] Arun Shourie, Introduction, pp ix-x

3,000 judges-hours they spent for nothing

Look at the enormous time they spent at the cost of we common people's money [taxes] and in the end they delivered a big zero, worth nothing! 5 judges for 8 months, equivalent 3,000 judges-hours [assuming they all enjoyed 1 month summer vacation out of 8 months; so we see 5 judges x 7 months x 4 weeks/month x 3 days/week x 7 hours/day = about 3,000 judge-hours]

Why they ignored so much evidence on hand?

Several questions hit one at once. Evidence of various kinds and of unanswerable authenticity showed that the question that the President had referred to the Supreme Court deserved but one answer: Yes, there was a temple at the site. Would the Court have returned the question unanswered had the evidence weighed as heavily on the other side – if it was as clear from it that there had been no temple at the site? Is it really the case that … the judges, not being specialists in these fields, could not adjudge the evidence? Do they not routinely weigh evidence on matters on which they are not specialists – they are not surgeons, yet they decide whether a surgeon has been negligent; they are not experts in aviation, yet they affix responsibility for a crash; they are not irrigation engineers, yet they apportion river waters between the states; they are not technologists, yet they determine what effects some change in the location or technology of a refinery shall have, on its economics, its throughput, on the environment. Similarly, courts – the Supreme Court in particular – routinely ask experts to assist them. Could the judges not have sought the assistance of experts this time round? In any case, was the evidence all that complicated? What sort of evidence would the Court have encountered had it examined the question?[60]

Planting a time bomb for the future

The case got nowhere after being knocked about the courts for 42 years. Will the decision to send them back to the same courts help solve the problem, or does it amount to planting

[60] Arun Shourie, Introduction ISBN 81-85990-30-1 [1995] pp x-xi

a time bomb for the future? (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[61]

10 years have passed since then

10 years have passed since then and courts have not found time to decide on the issue. Finally, VHP gave its ultimatum and gave 23 February 2003 deadline for resolving the Ayodhya issue. The judges again waited until just one day before the deadline. On 22 February The Free Press Journal reported on its front page that the Supreme Court has once again fixed the date as 6 March 2003 for hearing on the plea of the government to vacate its interim order banning all religious activities in the 67 acres of acquired land around the disputed site.

Incredible are their ways

Isn't it incredible that they all had to wait until one day before the deadline and then declare that they would start looking at it a week later? In any case, whenever they start looking at it how many decades more will they take to deliberately keep postponing the nationally sensitive crucial issue?

We are Supreme - We care NOT

Is it that they are saying: we are Supreme as our name itself suggests and we care not of national sentiments and the sentiments of 80% of Bhaaratiya population for we happen to be the judiciary placed above all! We have already taken over 50 years to think about the matter, so what, it is our prerogative because it is we that have to deliver the decision and we can take hundreds of years if we wish. Look at this FakeSecular Judiciary and compare it with what foreigners have documented about Hindu sense of justice right from 404 BC till 18th-19th century.

Modern judiciary has lot to learn from the old Hindu judiciary system

It is extremely strange that whenever, either in Greek, or in Chinese, or in Persian, or in Arab writings, we meet any attempts at describing the distinguishing features in the

[61] Arun Shourie, Introduction ISBN 81-85990-30-1 [1995] pp xi

national character of the Bhaaratiyas (*Hindus), regard for Truth and Justice should always be mentioned first. (Max Muller 2000, 50)

You will find that today's modern judiciary has lot to learn from the ancient Hindu judiciary system! No wonder Koenraad Elst calls it 'misuse of the courts for political games'. It is nothing but mockery of Justice which is a crime in itself.

When will the patience run out?

How long can humans hold their patience when everyone seems to have been conspiring in one way or other against the Hindus who had been tolerant for ages? Now let us proceed to look at how our reputed academics and media together had been cheating on us.

Opinion-makers to the nation? Or His Master's Voice?

Evidence indicate that Prof Shereen Ratnagar and Times of India are promoting Untruth even Today

Once people have interiorized a certain framework of interpretation, they become capable of disregarding obvious facts, which do not fit their schemes (K. Elst 2002, 73).

False accusation by Shereen Ratnagar

Ten years after the demolition of the Baabari Masjid, many archaeological experts have remained mum instead of critically looking at the issue, said Shereen Ratnagar, prominent Mumbai-based archaeologist and former professor of Archaeology at the Centre for Historical Research, Jawaharlal Nehru University.[62]

The topic continued further and it went on creating an impression in lay reader's mind that there was hardly any archaeological evidence worth its name that could indicate prior existence of a temple at so-called Baabari Mosque site. Let us see how much of this claim is true and also let us see what the leading newspaper does when it is presented the very next day with factual information that contradicts such false statement.

[62] The Times of India, Mumbai edition, 24-12-2002, p 2

Evidence listed by Dr SP Gupta former Director of the Allahabad Museum

It is indeed a great pity that the Supreme Court had declined to examine the evidence on the question which had been referred to it by the President [of BhaaratVarsh]. Had it deigned[63] to study it, it would have found it conclusive, and its imprimatur[64] would have gone a long way towards quieting the claptrap of Secular academics. In brief, the position is as follows. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[65]

Excavations by Prof BB Lal

From 1975 through 1980, the Archaeological Survey of India under the Directorship of Prof B B Lal, a former Director General of the Survey, undertook an extensive program of excavation at Ayodhya, including the very mound of the Raam Janm Bhoomi [*Shri Raam's birth place] on which the so-called Janm'Sthaan Masjid [*birth place Mosque] or Baabari mosque once stood and later demolished on 6th December 1992 (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[66].

3,000-year-old Township, Hindu icons, pillar-bases of the pre-16th century demolished-temple

At Ayodhya Prof Lal took as many as 14 trenches at different places in order to ascertain the antiquity of the site. It was then found that the history of the township was at least 3000 (three thousand) years old, if not more, and that at Raam Janm Bhoomi there stood a huge structure on a parallel series of square pillar-bases built of several courses of bricks and stones. He also found a doorjamb carved with Hindu icons and decorative motifs of Yaksh, Yakshi, Kirtimukh, Poornaghatt, double lotus flowers etc. Lal's excavations also established that the pillared structure underwent repeated repairs, at least three times. Lal's excavations also showed the existence of a huge fortification wall at the back of Raam Janm Bhoomi, built of burnt bricks,

[63] Deign = Think fit (Collins English Gem Dictionary 1969) p 129

[64] Imprimatur = Sanction (Collins English Gem Dictionary 1969) p 262

[65] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] p 112

[66] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] p 112

and going as far back in time as 3rd century BC. It is a common knowledge that in archaeology there is always an element of luck – one may just miss a treasure by inches. Prof Lal had a hard luck at Raam Janm Bhoomi. His southern trenches missed a huge pit with 40 and odd sculptures just by 10 to 12 feet. But he did get the pillar-bases of the pre-16th century demolished-temple, which others did not get. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[67]

Examinations by Dr Y D Sharma & Dr S P Gupta Evidences from 10th-12th centuries

On the 2nd of July 1992 another team of archaeologists, consisting of Dr Y D Sharma, a former Deputy Director General of the Survey, Dr S P Gupta, a former Director of Allahabad [Allah'Aabaad] Museum, and several other senior archaeologists went to the site of Raam Janm Bhoomi. This team went to examine the 40 and odd art and architectural fragments of an ancient Hindu temple which had been found there in an ancient pit by the officials of the Government of Uttar Pradesh who were engaged in levelling the ground on the eastern and the southern flanks of the Raam Janm Bhoomi, and which had been reported widely in the newspapers from the 18th June 1992. The team found that the objects were datable to the period ranging from the 10th through the 12th century AD, i.e., the period of the Late Pratihaars and Early Gadhvaals. The kings of these two dynasties hailing from Kannauz had ruled over Avadh [*Ayodhya] and eastern Uttar Pradesh successively during that period. These objects included a number of Aamalakas, i.e., the cogged-wheel type architectural element which crown the Bhoomi Shikhars or spires of subsidiary shrines, as well as the top of the spire of the main Shikhar or pyramidal structure built over the Garbh'Grih or sanctum sanctorum in which the image of the principal deity is kept and worshipped. This is characteristic feature of all north Bhaaratiya temples of the early medieval period and no one can ever miss it – it is there in the Orissa temples, such as Konaark, in the temples of Madhya Pradesh such as Khajuraaho and in the temples of Raajasthaan such as Osian. Nearly a month after the demolition of the disputed structure, on 1st January 1993 to be exact, an identical Aamalaka was found in a pit dug by the U P officials in the presence of the SSP [*Senior Superintendent of Police] Faizaabaad when they were engaged

[67] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] pp 112-113

in erecting a fresh barricade round the temple… The images of ChakrPurush, ParashuRaam, MaitriDevi, Shiv and Paarvati, etc. provide further proof to their being members of a 10th-12th century Hindu temple-complex. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[68]

Evidences from 10th-16th and 1st-3rd centuries

The team of archaeologists at a subsequent date undertook a couple of exploratory trenches at the eastern periphery of the Janm Bhoomi site, and also scraped more than 10 feet thick eastern and southern sections which had been cut across the Janm Bhoomi mound by the Government officials. It located a huge deep pit in which… it also found the remains of at least three rammed floors datable to three different phases of the time-bracket between 10th and 16th centuries, and one floor of the Kushaan period (1st-3rd century). Two walls built of several courses of burnt-bricks belonging to the Kushaan period also came to light. A huge and sprawling flooring of burnt bricks was located by Prof B R Grover. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[69]

Evidence from 11th-12th and 9th-10th centuries

The discovery of a number of Kushaan period terracotta images of gods and goddesses earlier made it clear, first, that at the Janm Bhoomi site Hindu temples were built several times during the last 2000 years with the interval of only about 450 years, from 1528 through 1992, when the Muslims destroyed the temple and occupied the site and also built a new structure they called Janm'Sthaan Masjid [*place of birth Mosque] in their own records; secondly, that the last time a huge stone temple was built at the site is to be dated between 11th and 12th centuries on the basis of the art and the style of sculptures, even though on the basis of the style of some weathered sculptures, it can safely be said that a stone temple of the 9th-10th century, belonging to the Pratihaar style, must have been present at this very place when during the Gadhvaal period a new

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[68] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] pp 113-4

[69] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] p 115

and magnificent temple was attempted. In fact, it was, in a sense, Jirnoddhaar [*renovation, facelift]. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[70]

Please pay attention to the words "they called 'Janm'Sthaan Masjid' in their own records"

Please ask yourself: why did Muslim call it "Place of Birth Mosque" in their own records? Whose place of birth? Your? Mine? Baabar's? Mir Baaqui's? Whose? Shri Raam's.

Evidences from Baabar's General Mir Baqi

And finally, that the temple was destroyed sometimes after 13th century AD, in every likelihood in the early 16th century, as is fully borne out by the inscriptions of Mir Baqi found fixed in the disputed structure far back in time, during British days as is clear from the accounts given by Mrs A Beveridge in her translation of Babur-Nama published in 1926. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[71]

Leading archaeologists of the country met at Ayodhya to examine the archaeological evidences and arrived at the same conclusion

Now what do the archaeologists say? In order to seek the opinion of leading archaeologists of the country on all these issues and also to give them an opportunity to see and handle the objects for themselves as well as to explore and locate more archaeological facts at the side, the Indian History and Culture Society arranged a three-day (10th Oct 1992 through 13th Oct 1992) all-India workshop and seminar on 'Archaeology and History of Ayodhya' in the main hall of the Tulsi Smaarak Bhawan at Ayodhya. The conference was attended by as many as 40 delegates, coming from Madras (Prof K V Raman), Dhaarwaar (Prof A Sundara), Bangalore (Dr S R Rao), Ahmedabad (Prof R N Mehta), Jaipur (Shri R C Agrawal), Saagar (Dr S K Pandey), Naagpur (Prof Ajay Mitra Shastri), Varanasi (Dr T P Verma), Faizaabaad (Prof K P Nautial), Patna (Prof B P Sinha), Bhopal (Dr Sudha Malaiya), Delhi (Prof K S Lal and Davendra Swaroop), Allahabad

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[70] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] p 115

[71] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] p 115

[Allah'Aabaad] (Prof V D Mishra), Rewa (Prof R K Verma) and several others including Y D Sharma, K M Srivastava and S P Gupta, the excavators and explorers of Ayodhya. They not only came to the same conclusions as we had arrived earlier but added at least two more and most vital pieces of archaeological evidence – one, Epigraphical and second, architectural… The seminar proved to be a landmark in the history of Bhaaratiya archaeology as never before had Bhaaratiya archaeologists been called upon to examine for themselves archaeological evidence on a subject which was so very vital for the political future of the country and which had shaken other countries also including Pakistan, BanglaDesh, the two immediate Islamic countries where even legally erected temples, including the new ones, were destroyed. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[72]

Archaeologists have noted at least two temple destructions at Raam Janm Bhoomi – the first in the 13th century after which it was rebuilt, to be followed by second destruction in the 16th century; the first to be attributed to the successors of Ghurids, and the second to Baabar. (Rajaram 1998, 95)

I wrote to Times of India furnishing evidence but they ignored so public should not know about it

The very next day I wrote to *The Times of India* in response to its report quoting some of these archaeological findings. They however, chose to completely ignore it. The question arises:

• What role do the opinion-makers to the nation have? What responsibility do they have?

• Is it to present both sides of the story or, one side of the story that suits their specific agenda? There had been few more such instances, which I shall mention at appropriate places in my books. After this I decided to stop subscribing to *The Times of India*. Continuing subscription would have amounted to a conscious act of supporting and encouraging a deliberate public liar. It is for my readers to decide as to how they feel about it.

[72] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] pp 116-7

Why did former Professor of JNU lie to Public?

Why the former Professor of JNU made such an allegation against archaeologists? She would have known all this and plenty more that is given below, and yet she chose to avoid mention any of these?

• Was she trying to make the public wiser or was she trying to wilfully misguide them?

• Was she playing the role of an honest academician whose objective would be to explore the truth or, did she have an agenda to promote a vested interest, and lying did not matter to her? It tells us about the character of our academics and our leading media, the public opinion-makers. We might wonder what would happen to the character of the nation, which is led by such people. Again, at this point we may want to see how it compares with our Hindu society that stood so long for truth and justice.

These JNU & AMU Professors frequently opposed archaeological research at the site

In fact, BMAC [Baabari Masjid Action Committee] and secularist side has frequently opposed archaeological research at the site, while the Hindu side wanted more of it. (K. Elst 2002, 182)

These JNU & AMU Professors committed serious breaches of academic deontology

It is not unfair to conclude that some of the pro-BMAC authors have committed serious breaches of academic deontology [*academic duty and obligation]. For me personally, seeing this shameless overruling of historical evidence with a high-handed use of academic and media power, was the immediate reason to involve myself in this controversial question. (K. Elst 2002, 186)

It is the duty of the people that they recognize, resist and oppose Adharm at every level, or else they all will become a party to it

Is it not unfortunate for the nation that the leading media is on the side of untruth? Is it not unfortunate for the nation that its vocal academics are on the side of untruth? Untruth is Adharm. It is duty of people that they recognize, resist and oppose Adharm at every level, or else they all will become party to it.

Please pay attention to the dates of excavations, court hearings, and Baabari structure demolition

Please look at the dates.

- All these evidences were available in time. All-India archaeologists' meet at Ayodhya was concluded (10-13 October 1992) and their conclusions were known.
- Baabari structure was not yet demolished.
- Our judiciary had ample time on hand to examine everything that was available.
- But they cared not.
- Is not the inactivity and apathy of our judiciary primarily responsible for the demolition of the structure?
- When these judges will have the guts to accept that, in effect, it is them who are truly responsible for demolition of the Baabari Structure, and it is them who should be punished for not doing their job which they are paid for?

The Final Verdict

Archaeological evidence of Hari-Vishnu inscription: 6-12-1992

And then, in less than two months, came the doomsday – on 6th December 1992, the structure disputed for over four centuries was demolished by the furious mass of those very Hindus whom recent history had written off as the 'most docile race' on the face of the earth. From the huge debris, the few 'KarSevaks' or the volunteers of Vishw Hindu Parishad, who had learned from the publications and the news-items published in the national dailies from almost January 1991 about the historical importance of every bit of archaeological remains at the Raam Janm Bhoomi site, picked up in the evening and the night of 6th December at random those stone pieces, around 250 and odd, which had some carving over them and then dumped them in between the two rows of semi-pucca houses, built by VHP for their offices some 200 meters away, towards the south from the Janm Bhoomi mound; the VHP called it 'Raam Katha Kunj'. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[73]

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[73] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] p 117

3 dozens were of 10th and 12th century

Not all were ancient; since scores of them, generally rectangular marble tiles, bore the dedicatory inscriptions in Dev'Naagari script of the 20th century. However, at least three dozens of them were certainly ancient, belonging to the period bracketed between 10th and 12th century AD. Two of these are fragmentary and datable paleographically to a period fifty years later than the third inscription. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[74]

The most clinching evidence

The third inscription is, however, the most important one for historians, archaeologists, epigraphists, saints, politicians, activist and even the masses of this country and beyond since it provides the most clinching evidence in favour of the Reference that the President of India had made to the Supreme Court. This inscription, running in as many 20 lines, is found engraved on a 5 feet long, 2 feet broad and 2.5 inches thick slab of buff sandstone, apparently a very heavy tablet which must have required the hands and shoulders of at least four KarSevaks to get it shifted from the Raam Janm Bhoomi. One can imagine their peril. By the time they reached the dumping ground they seem to have completely lost their balance. They practically threw it on the ground and against one of the several stones already brought and dumped there. In the process, the stone tablet got broken obliquely on the left proper – a few letters at the point of breakage are, therefore, found missing; a couple of them were found by us fallen on the ground. Three-fourths of the first line is found obliterated anciently. The last line is also not complete since it was anciently subjected to chipping off. A portion of the central part is found battered; maybe someone tried to deface it anciently. The patination[75] is, however, uniform all over the surface, even in those areas where once there were inscriptions. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[76]

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[74] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] pp 117-8

[75] Patina = A green or brown film on the surface of bronze or similar metals, produced by oxidation over a long period. A gloss or sheen on wooden furniture produced by age and polishing. An acquired change in the appearance of surface. (The New Oxford Dictionary of English 2001) p 1359

[76] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] pp 118-9

Contents of the inscription

The inscription is composed in high-flown Sanskrit verse, except for a very small portion in prose, and is engraved in the chaste and classical Naagari script of the eleventh-twelfth century AD… It was evidently put up on the wall of the temple, the construction of which is recorded in the text inscribed on it. Line 15 of this of this inscription, for example, clearly tells us that a beautiful temple of Vishnu-Hari, built with heaps of stone and beautified with a golden spire unparalleled by any other temple built by earlier kings was constructed. This wonderful temple was built in the temple-city of Ayodhya situated in SaaketMandal (line 17) showing that Ayodhya and Saaket were closely connected, Saaket being the district of which Ayodhya was a part. Line 19 describes god Vishnu as destroying king Baali (apparently the Vaaman manifestation) and the ten-headed personage (DashAanan, i.e., Raawan). Line 20 contains an allusion to serious threat from the West, apparently posed by Sultan Subuktigin and his son Mahmoud of Ghazni, and its destruction by the king. The inscription certainly proves the building of a magnificent temple of Hari-Vishnu, the killer of Raawan, i.e., Raam. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[77]

In response to Profs R S Sharma and Athar Ali

During the talks held between two groups of historians, representing the All India Baabari Masjid Action Committee and the other Vishw Hindu Parishad, Profs RS Sharma and Athar Ali of the former group once asked the members of the latter group if they had any contemporary written document to prove that there was a Raam Temple at the site of Raam Janm Bhoomi prior to the coming up of the Baabari Masjid built by Mir Baqi in 1528 AD since without that they were not fully convinced that there was indeed a Hindu temple at the site, let alone the Raam Temple. Well, my dear learned professors, what have you to say now, except for the usual Marxist alibi that it may have been forged and then planted

[77] Prof Ajay Mitra Shastri, Chairman of the Epigraphical Society of India Puratattva, the official journal of the Indian Archaeological Society No. 23 (1992-1993) as quoted by S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] p 119

here? - If so, we will stand by our old offer: the Reward of Rupees Two Lakhs to any one in the world who can forge it on a similar piece of stone and have the experts in the world take it as genuine as the present one has been accepted. History cannot be falsified the way it is being attempted by Sharmas and Athar Alis. (The Ayodhya Reference: Supreme Court Judgment and Commentaries 1995)[78]

Why secularist historians did not get archaeological evidences examined by international experts instead of telling public that they were fraud?

The same counts for the inscription found during the demolition, which clearly mentions that the site was considered Raam's birthplace. At that time, many academics declared without any examination that the inscription, presented by scholars of no lesser stature than themselves, was a forgery. Thus, according to 'a group of historians and scholars' including Kapil Kumar, B D Chattopadyaya, K M Shrimali, Suvira Jaiswal and S C Sharma, the 'so-called discoveries of artefacts' during and after demolition were 'a planned fabrication and a fraud perpetrated to further fundamentalist designs'. If the secularists had really believed this, they would have requested access to the findings, which would readily have been granted by the Minister in charge, the militant secularist Arjun Singh. They would have invited international scholars as witnesses, and curtly demonstrated its falseness for all to see. Instead, just like B B Lal's report, this inscription became a skeleton in their closet, which they have to keep from public view as long as possible. (K. Elst 2002, 181-82)

They are here to cheat the people

Look at the last set of argument presented by Koenraad Elst. These likes of Prof Shereen Ratnagar and plenty more whose stories will follow hereafter - these characters, if they wanted to find the truth all they needed was to examine the evidence. Instead, they kept shouting 'no evidence' or 'fake evidence'. They did not care to invite international experts to

[78] S P Gupta If Only the Court had Examined the Evidence ISBN 81-85990-30-1 [1995] pp 119-20

have the evidence tested if they themselves were so incompetent to test the available evidence. These Communist (Marxist) historians are here basically to cheat the people leading them to false notions. But most English educated class believes these cheats because the media in control is with them. And this English educated class generally governs the bureaucracy and the judiciary of the nation. These elites have been educated and brought up with anti-Hindu sentiments through the Christianized_Macaulayite education system.

Politicized scholarship a curse to the nation

Politicized scholarship like this can only be a curse to the nation and soon our people get rid of these characters, the professional liars, better it is for them.

What more do we need?

What does Babur-Nama say?

Mrs A S Beveridge writes in Babur-Nama: The contemporary Taarikh-i-Baabari describes how Baabar's troops demolished many Hindu temples at Chanderi when they occupied it. Some tough Zihaad rhetoric has been preserved from Baabar's war against the Raajputs, such as the quatrain:

For Islam's sake, I wandered in the wild, prepared for war with unbelievers and Hindus, resolved myself to meet a martyr's death, Thanks be to Allah! A Ghazi I became. (K. Elst 2002, 168)

What 19th century historian Mirza Jaan says?

Until very recently, Muslim chroniclers made no efforts to conceal their record of temple destructions; far from it, they took pride in it. Here is just one example from the 19th century, written by Mirza Jaan, the author of a historical work known as Hadiqah-i-Shuhada that appeared in 1856: Wherever they found magnificent temples of the Hindus… the Muslim rulers in BhaaratVarsh built mosques, monasteries, and inns, appointed mu'azzins, teachers and store-stewards, spread Islam vigorously, and vanquished the Kafirs. Likewise they cleared up Faizaabaad and Avadh [Ayodhya], too from the filth of reprobation (*infidelity), because it was a great centre of worship and capital of Raam's

father. Where there stood a great temple (of Raam Janm'Sthaan), there they built a big mosque… what a lofty mosque was built there by king Baabar! (Rajaram 1998, 96-97)

What granddaughter of Aurangzeb wrote?

Some of the old sources used by Mirza Jaan have yet to be unearthed, but one, which he quotes from, a Persian work known as Sahifah-i-Chihal Nasa'ih BahaadurShaahi written in 1707 by a granddaughter of the Mogul emperor Aurangzeb is particularly interesting. The Mogul princess declares: Keeping the triumph of Islam in view, devout Muslim rulers should keep all idolaters in subjection to Islam, brook no laxity in realization of Jizaya [*religious tax on Hindus], grant no exception to Hindu Rajas from dancing attendance on Id days and waiting on foot outside mosques till end of prayer… and keep in constant use for Friday and congregational prayer the mosques built up after demolishing the temples of the idolatrous Hindus situated at Mathura, Banaaras and Avadh [*Ayodhya]. (Rajaram 1998, 96-97)

What British administrator H E Neville recorded in District Gazetteer?

In 1528 AD Baabar came to Ayodhya (Audh) and halted a week. He destroyed the ancient temple (marking the birthplace of Raam) and on its site built a mosque still known as Baabar's mosque. It has two inscriptions, one on the outside, one on the pulpit; both are in Persian; and bear the date 935 A. H. (Kamath 2003)

What so many Muslim and European scholars have to say?

According to an unpublished research paper written by Girish Munshi 'there is ample evidence in writings and records of Muslim scholars to prove the essential fact of temple destruction. Named are Mirza Jaan, Muhammad Asghar, Mirza Rajaab Ali Beg Surur, Sheikh Mohammed Azmet Ali kakorwi Nami, Haji Muhammad Hussain, Maulvi Abdul Karim, Allama Muhammad Najamu Ghani and Munshi Maulvi Hashmi. Also named are many Europeans including William Finch, Joseph Tiefenthaler, Montogomery Martin, Edward Thornton and Hans Bakker. (Kamath 2003)

What Encyclopaedia Britannica said?

On Ayodhya, there has always in living memory been a consensus: among local Muslims and Hindus, among European travellers and British administrators. As late as in 1989, the Encyclopaedia Britannica (entry Ayodhya) reports without a trace of hesitation that the Baabari Masjid was built in forcible replacement of a temple marking Raam's birthplace. (K. Elst 2002, 154)

Flouting the academic custom

When there is such a consensus on a given issue, the academic custom is not to reopen the debate until someone comes with serious evidence that the consensus opinion is wrong and that a different scenario is indicated by newfound (or newly interpreted) facts. But the only evidence to surface during the debate was presented by the VHP-mandated team and merely reconfirmed the old consensus. (K. Elst 2002, 154)

What British Judges said?

British judges have explicitly not subscribed to the thesis, now defended by the BMAC and the BMMCC, that there had never been a Hindu temple on the contentious spot. On the contrary, in his verdict in 1886 a British judge observed: 'It is unfortunate that a mosque should have been built on land held specially sacred by the Hindus, but as that happened 356 years ago, it is now too late to remedy the grievance'. (K. Elst 2002, 161)

The above comment was made by the District Judge of Faizaabaad in his judgment on 16th March 1886 after personally visiting the land in dispute on 15th March 1886 in the presence of all the parties. He paid that visit in response to the appeal of Mahant Raghubans Das (Appeal No. 27 of 1886). (Kamath 2003)

Today's English educated judges do not seem to have that courage

The beauty is that a British judge had the conviction to admit the truth that the mosque had been built over the temple but today's English educated judges do not seem to display that courage by examining the archaeological evidences presented to them! What has happened to our Macaulayite elite? They have stooped down so low that one would wonder if they are fit to occupy the coveted positions of judiciary. British judges did not want to take a decision

on the matter and following their footprints our Bhaaratiya Englishmen judges too want to keep the subject in dustbin for over 50 years.

A crime against the society as a whole

It would be quite all right for our present day judges to declare that they are incapable of delivering justice to Hindu society, but to hold it for over 50 years and play with it as per their whims and fancies is a crime against the society as a whole.

To whom are these judges answerable?

It is a crime against a billion Hindus all over the world. Who will try these judges for the crime they commit against the humanity?

Further confirmations

All the British sources, such as Edward Balfour in 1858 and archaeological Survey of India's field explorer A Fuhrer in 1891, confirm the tradition that the Baabari Masjid had replaced a Raam temple. A wealth of documents from the 17th century onwards, by European travellers and by local Muslims, confirms unanimously that the Baabari Masjid was considered to have been built in forcible replacement of a Raam temple. These witnesses also describe firsthand how the place was revered by the Hindus as Raam's birth site, and that Hindus always came back to worship as closely as possible to the original temple site: they would not reasonably have done this except in continuation of a tradition dating back to before the Baabari Masjid. The VHP (Vishw Hindu Parishad) evidence bundle also contained a large number of quotes from ancient literature to prove that the Raam cult is not a recent development, and that the status of Ayodhya as a sacred city has been uninterrupted since at least 2000 years. The same counts for the inscription found during the demolition, which clearly mentions that the site was considered Raam's birthplace. (K. Elst 2002, 161, 155, 157)

What do the Court documents prove?

What these court documents prove is: Firstly, that the Hindus kept on claiming the site in principle, even if for the time being they were willing to settle for a license to worship on a platform just outside the contentious building. Secondly, that the Muslim pleas always

focused, not on questioning the temple destruction tradition, but on the accomplished fact that they had owned the place for centuries, long enough to create an ownership title no matter how and from whom they had acquired it. And Thirdly, that the British rulers did not want any raking-up of old quarrels, and therefore upheld the status-quo, but without questioning the common belief that the Masjid had replaced a Hindu temple. (K. Elst 2002, 160-61)

If someone loots your property today

Let us look at the Muslim plea that they had owned the place for centuries, long enough to create an ownership title no matter how and from whom they had acquired it.

This would mean if someone by wrong means snatches your property today, you will have no recourse to law to get it back simply because at one point of time you lost it. This is not how the world works today. We need to know what is happening around the world today.

What Courts in Australia, New Zealand and the Americas doing today in similar circumstances?

Today, judges and governments in Australia, New Zealand and the Americas are increasingly conceding the right of indigenous communities to restart worship at their sacred sites. (K. Elst 2002, 188)

Where does the problem lie?

The problem with Ayodhya, the cause of all this rioting and waste of lives and political energy, is not that Hindus want to adorn their own sacred site with proper temple architecture: that is the most normal thing in the world. (K. Elst 2002, 188)

Islamic-Christian-Marxist conspiracy

The problem is that another party, the Islamic-Christian-Marxist combine in BhaaratVarsh, is trying to obstruct this perfectly unobjectionable project of architectural renovation. (K. Elst 2002, 188)

Islam is taking the position that

Against the near-universal consensus that all sacred sites are to be respected, Islam is taking the position that it has the right to occupy and desecrate the sacred sites of other religions. (K. Elst 2002, 188)

Why press, politicians, historians tried to keep public misinformed and confused?

Question arises:

- Why prominent media, politicians, historians have chosen to ignore highlighting any of these to public?
- Do they not want public to be fully informed?
- Do they not want public opinion to be swayed by truth?
- Do they want public to remain ignorant and confused?
- What is their responsibility and role towards the people of BhaaratVarsh?

A Web of Deceit

Clothed as Secularists, BMAC hired Marxist Historians of AMU and JNU, falsely declared themselves as independent historians; lied to public again and again; abusing their position of Trust, with an intent to mislead the people and to cheat them; they also attempted to conceal and destroy evidence

At times we carry (in our mind) different shades of meaning for the same term and therefore, to be precise, we bring you the dictionary meaning of deceitful, which relates to a person or a group of persons, who deliberately deceive or mislead others, more particularly on a habitual basis.[79]

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[79] Deceit = the action or practice of deceiving or misleading someone by concealing or misrepresenting the truth. Deceitful = (of a person) deceiving or misleading others, typically on a habitual basis. (The New Oxford Dictionary of English 2001) p 476

Befitting our CommunistMarxist historians of AMU and JNU

You will be amazed to see how well this definition fits our leading CommunistMarxist historians, the professors who have made lying as their main profession, and they all seem to come from a particular place: either AMU (Aligarh Muslim University) or JNU (Jawaharlal Nehru University). Why they all come from a particular place, there is a complex history behind it, and we will go into that later, in another book.

How to fabricate history and how to lie boldly and authoritatively

The interesting part is that until these so-called reputed professors appeared on the scene, the Muslims were not lying that there existed no temple. All they were saying that they were in possession of the land long enough to entitle them the title to the land. This is what the court documents revealed. However, once these professors arrived on the scene they simply started producing a new version of the history that there never existed a temple. How to fabricate history and how to lie boldly and authoritatively, one must learn from them.

Character of our trusted historians

Enough of archaeological evidences we have seen. Now let us have a close look at the character of our trusted historians, academics in whom we posed our faith. Let us see how they used or abused their position of trust.

Their fat salaries and perks were paid from predominantly Hindu taxes

And let us remember that these cheats had been paid their fat salaries and perks out of the taxes that people of BhaaratVarsh paid from their hard earned money. If we also look at the statistics we will discover that most of these taxes came from Hindu populace. And it is this Hindu population that these professors specialized in cheating.

Moral and ethical cheating amounting to conspiracy

Here we are not talking financial cheating of which ample documentary evidence you will find in Arun Shourie's *Eminent Historians: Their Technology, Their Line, Their Fraud*. Here we talk of their moral and ethical cheating that they committed repeatedly and in a manner that can well be termed as a conspiracy.

ChandrShekhar Government's efforts

In December 1990 and January 1991, at the request of the ChandrShekhar Government, the BMAC (Baabari Masjid Action Committee) and the VHP (Vishw Hindu Parishad) exchanged historical evidence for their respective cases. (K. Elst 2002, 149)

Prof Harsh Narain, Prof B P Sinha, Dr S P Gupta, Dr B R Grover and Mr A K Chatterjee represented VHP. None of them formally associated with VHP except Gupta. (K. Elst 2002, 10)

Prof Irfan Habib & Prof R S Sharma

BMAC approached Prof Irfan Habib of ICHR (Indian Council of Historical Research) who in turn collected a team of genuine historians for them, led by Prof R S Sharma to represent them. These historians projected themselves as independent historians and BMAC also endorsed it. (K. Elst 2002, 10)

Their motive

Why would they project themselves as independent historians and why would BMAC endorse it? Public would naturally give them greater credence if they were to project themselves as independent historians. Independent, in this context, would mean they had no personal interest in the matter and they were being impartial. This is what they wanted people to believe.

Truth was opposite

But the truth was otherwise. They were paid employees who could not afford to be impartial. They had a responsibility to protect the interests of their employer. If they failed to look after their employer's interests they would be fired. In this manner they did have a substantial personal interest and they were dependant on it. There was no reason for them to have presented themselves as 'independent historians' when they were not so. Yet they chose to do it only to mislead people deliberately and in a calculated manner.

Their very foundation was based on lie

Using such tactic based on a lie speaks volumes about the deceitful character of these eminent historians. Their very foundation was based on lie. They were telling the public: that we are independent historians so please accept what we say as truth uninfluenced by any vested interest. But they did not tell the public: that we have been employed by BMAC and therefore we will only say what serves BMAC objectives. They also did not tell public:

that we are the CommunistMarxist historians who are ideologically anti-Hindu and would do every thing in our power to see that Hindu interests are subverted at every level possible.

Thapar, Sharma and Habib

We are not inventing that they are CommunistMarxist historians; for reference we can look up to *Tom Bottomore's History of Marxist Thought, Oxford 1988*, entry 'Hinduism' where Thapar and Sharma have been quoted as representative of Bhaaratiya Marxism. Besides this, Habib has subtitled his recent book *Essays in Indian History (Tulika, Delhi 1995) as Towards a Marxist Perception.* (K. Elst 2002, 19 fn)

That goes down the memory lane

By falsely presenting themselves as 'independent historians' they created a false public perception that they were being impartial. This is how they fed the people with a lie, which went down the public memory.

Calculated game plan of Irfan Habib

Prof Irfan Habib was quite clever. He kept himself in the background for his name suggests him a Muslim. He put R S Sharma on the lead whose name suggests a Hindu Braahman.

Look at how it influences public psychology

If Hindu Braahman-born Sharma says he is independent historian then public will believe him. More than that if the Hindu Braahman says there never had been a Raam temple at that location, if not all, many people will believe him. Those who are from his school (CommunistMarxists, FakeSecularist, Self-professed Secularists) will believe him and those who are taught in Christian Missionary schools and raised Indifferent_Hindu will also believe him. In this category, we can also count Macaulayite elites - our learned (in ChristianBritish ways) judges and bureaucrats. The conduct of our judges over past 50 years speaks volumes about this attitude. For, they deliberately ignored to look at all available evidences and kept delaying the process of justice. This is not a contempt of court. This is a statement of fact about the conduct of certain individuals who happen to have occupied the position of judges.

Justice must support the truth

In democracy, all individuals must be open to criticism (no class should have immunity from that) if their individual conducts, in their respective areas of responsibility, point towards a failure to do their job, as was expected of them, when facts of the case point towards that.

We have seen enough evidence of this in earlier chapters of this book itself. Justice must support the truth, and when truth itself is against them, then they should display the grace to humbly accept that. Otherwise, they are not fit to be the judges.

CommunistMarxists have no ethics

General public would never know R S Sharma is a CommunistMarxist [and his team too] and these CommunistMarxists have no religion though some of them may have once been born in a Hindu Braahman family, which was of course the misfortune of that family. As we will see hereafter, again and again, through their actions on different occasions that these Communists have no ethics.

Prof R S Sharma and 41 other CommunistMarxist Professors

But their lie did not end at such cheap technique as projecting themselves as independent when they were hired guns. They mastered it beyond that.

On January 24 (*1991) the parties met in order to discuss the evidence. But the BMAC team leader, Prof R S Sharma, well-known Marxist historian, said that he and his colleagues had NOT YET STUDIED the VHP material (to which the BMAC had agreed to reply by January 10) (*that was 2 weeks prior to scheduled meeting date January 24). This is most remarkable, because the week before, he had led 42 academics in signing a much-publicized statement, saying that there was DEFINITELY ABSOLUTELY NO PROOF WHATSOEVER AT ALL FOR THE PREEXISTING RAAM TEMPLE. He had issued more statements on the matter, and even published a small book on it (Prof R S Sharma, Communal History and Rama's Ayodhya, People's Publishing House, Delhi, 1990). (K. Elst 2002, 152)

Look at the contradiction

What does it say? Prof Sharma had signed, and led others to do so, making categorical statement that there was 'definitely absolutely no proof whatsoever' and a week later he says he had not studied the facts. Without studying the facts that were already available with him for quite some time, how could he have arrived at the conclusion and made that much-publicized signed public statement that there was 'definitely absolutely no proof whatsoever'? The proof was obviously in his hand for long enough, which he only needed to study. Or, may be he had studied it and yet chose to lie, as usual because he was in no position to dispute the facts. He and his eminent colleagues could only lie with the help of media, which was only too accommodative all the while. After all, which was their real lie?

That they had not studied the facts; or, that there was definitely absolutely no proof whatsoever at all for the pre-existing Raam Temple. The higher they rise lower they fall it seems; or is it that, lower they stoop higher they are positioned in anti-Hindu cultures

That means he was lying to public wilfully to misguide them. What about other historians? They too had no conscience? They also simply joined him and lied?

What is their profession: to convey the truth about the history, or to lie about the history? One wonders if, to some people, the profession of history and profession of lying have same meaning. The higher they rise lower they fall it seems!

Why did these 42 do so?

He had much-publicized that statement signed by him and others. So the public had believed him considering his eminence as a historian. Why did these 42 do so? The publicity did what they wanted it to do. They broadcasted the lie and it was believed and it left its desired impression on the public memory. The popular media, in any case, does not care to expose these lies.

Characters built upon Lie - Careers built upon Lie

This is abuse of position and trust that people place on them. This speaks lot more about their character. Characters built upon lie. Careers built upon lie.

Individually specialized in Lies in their respective fields of Expertise

As we will see through the forthcoming episodes that these eminences had individually specialized in lies in their respective fields of expertise, and based on these lies they had gained national and international recognition as eminent historians. The world has now come to know how the Communists of USSR operated. We are gradually learning how CommunistMarxist intellectuals in BhaaratVarsh have been operating. They all seem to specialize in lies of different kinds. Let us see some more examples.

Let us see what they did next

The next meeting was scheduled for the next day, January 25. But there, the BMAC scholars simply did not show up. They had not presented written evidence worth the name, they had not given a written refutation of the VHP scholars' arguments, they had wriggled out of a face-to-face discussion on the accumulated evidence, and finally they had just stayed away. Thus ended

the first attempt by the Government of BhaaratVarsh to find an amicable solution on the basis of genuine historical facts. (K. Elst 2002, 153)

Summary of events

They represented it at the meetings Mr Chandr Shekhar's Government had convened for settling the matter by evidence. That was an outstanding initiative of Mr ChandrShekhar: for such contentious issue ought to be dissolved in the acid of evidence. These leftist 'historians' had attended the initial meetings. They had put together for and on behalf of the Committee (BMAC) 'documents'. It had been a miscellaneous pile. And it had become immediately evident that this pile was no counter to the mass of archaeological, historical and literary evidence which the VHP had furnished, that in fact the 'documents' these guides of the Baabari Committee had piled up further substantiated the VHP's case. These 'historians' having undertaken to attend the meeting to consider the evidence presented by the two sides, just did not show up! (*January 1991). It was this withdrawal, which aborted the initiative that Government had taken of bringing the two sides together, of introducing evidence and discourse into the issue. Nothing but nothing paved the way for the demolition (*December 1992), as did this running away by these 'historians'. It was the last nail: no one could be persuaded thereafter that evidence or reason would be allowed anywhere near the issue. (Shourie 1998, 7-8)

Prof Irfan Habib & Home Minister Subodh Kant Sahaay

When asked in public forums the results of the scholars' debate, both Prof Irfan Habib (historian at Aligarh Muslim University) and Subodh Kant Sahaay (who was the Home Minister at the time of the debate) have declared, "the VHP has run away from the debate". Leading newspapers have refused to publish denials of allegations. (K. Elst 2002, 170)

Liars are often not very creative

In fact, this unfounded allegation provides an interesting illustration of the psychology of lie. Liars are often not very creative, and they tend to say things that are partly inspired on the truth. Thus, Prof Habib and Mr Sahaay are perfectly right in alleging that the debate has been ended because one of the parties has "run away from the debate": to the extent, their version is

transparent of the truth. Only, it is not the VHP but the BMAC which has turned its back on the debate. (K. Elst 2002, 170)

Leading newspapers refused to publish the truth

So they lied outright. And leading newspapers refused to publish the truth. If this were the character of our professors, ministers and leading journalists, then what would happen to the nation?

The society has lived long in the wrong company

The society has lived long in the wrong company and is getting corrupted by bad blood. Lies everywhere!

They were capable of what was not expected of any academics of repute

Well, it would be undermining their character if we were to stop at this point after knowing that they were capable only of mass lying. No, they were capable of much more. They were capable of what was not expected of any academics of repute.

These Eminent Historians were caught Concealing and Destroying Evidence

Before concluding, we want to register a remark in a minor but quite significant chapter in the exchange of evidence: the VHP-mandate scholars have, in their argumentation, pointed out no less than four attempts where scholars belonging to the anti-temple party have tried to conceal or destroy documentary evidence. Those are of course cases where the attempt failed because it was noticed in time, but the question must be asked how many similar attempts have succeeded. At any rate, there has not been attempt from the anti-temple side to counter or even deny these four specific allegations. They have also not been able to point out any similar attempt by the pro-temple party to tamper with the record. (K. Elst 2002, 17-18)

But the media promotes the Liars and the Cheats, and Public Opinion heavily depends on media exposure

Look at how low they can go. They call themselves historians of repute, and they indulge in cheating by concealing or destroying evidence! Amazing character they possess. What is

their credibility? *But the media promotes them, and public opinion depends on media exposure.* The voice of truth is suffocated.

Role of foreign scholars

Foreign scholars might have played the role, which the Supreme Court judges rejected: that of independent arbitrators. But as it turned out, the established Western academics, to the extent that they cared to look into the Ayodhya debate at all, have only looked through the glasses which the BhaaratVarsh's Marxist-Muslim combine has put on their noses. It is not reassuring to watch the ease with which foreign scholars have absorbed or adopted the non-temple thesis from their Bhaaratiya colleagues (whom they assume to be neutral observers) even without being shown any positive evidence. (K. Elst 2002, 100, 20)

Academic Fraud & Politicized Scholarship

Future historians will include the no-temple argument of the 1990s as a remarkable case study in their surveys of academic fraud and politicized scholarship. With academic, institutional and media power, a new academic-journalistic consensus has been manufactured denying the well-established history of temple demolition by Islamic iconoclasm to the Baabari Masjid-Raam Janm Bhoomi site, at least among people with prestige and influence but no firsthand knowledge of the issue. But the facts will remain the facts, and their ongoing suppression is bound to give way as new generations of scholars take a fresh look at the idea. (K. Elst 2002, 21-22)

In the name of Secularism, they have indulged in large-scale falsification of history to advance their political agendas and careers

What the Ayodhya debate has done is raise historical awareness among the Hindus. So it is only a matter of time before the record of falsification of history by Secularist historians is exposed. Their careers and reputations are at stake. Thanks to years of patronage by political and dynastic interests, these men and women have enjoyed recognition, positions and privileges out of all proportions to their true worth. Even worse, in the name of

Secularism, they have indulged in large-scale falsification of history to advance their political agendas (and careers). (Rajaram 1998, 91-92)

Built a career on a foundation of lies

That is what is really at stake here: careers and reputations of these men and women not only as scholars, but even as ordinary human beings. It is hard enough to admit that one has been wrong, but to admit that one has built a career on a foundation of lies is to live in infamy. (Rajaram 1998, 92)

This is the character of our media, on whose reporting we trust!

The clear-cut result of the Ayodhya evidence debate is still not widely known. Most of the Bhaaratiya English-language papers, as well as the official electronic media, have all along been on the side of the BMAC, and they have strictly kept the lid on this information. Their reporting on the scholars' debate has been very partial and, from the moment the BMAC's defeat became clear, increasingly vague. (K. Elst 2002, 187)

This is the character of our media, on whose reporting we trust!

How did they all manage to sell their souls?

One cannot help but wonder if all this has been a money game? How much smuggled hawaala Arab money has changed hands? Who all had been bought over? How did they all manage to sell their souls?

And everything else that humanity could boast of

They all seem to have sold their sense of ethics, justice, and everything else that humanity could boast of. It included all those well-known respected(?) CommunistMarxist professors wearing secularist masks, all those respected(?) self-proclaimed secularist editors of major media outfits, the minister in-charge, etc.

We dare not add Judges in this list

However, we cannot dare add judges in this list because they will be very pleased to accuse me for contempt of court, and quickly follow it up with a short-term jail sentence to give me a lesson. In this manner, the justice will be real quick, no more 50-100-year delay. Therefore, we must say that justice has been just beyond doubt, in this case (Ayodhya)! They are the only one, to whose respect we dare not put a question mark!

It is a crime of its own kind

These people seem to specialize in lying. WHAT KIND OF NEW GENERATION they are cultivating? We must not have liars in significant academic arenas. It is a crime of its own kind.

Over confident criminals only make stupid mistakes

Now we see this so-called professor invent a new story about missing Ayodhya inscription from museum. Amazing thing is that in his innovation he is so foolish. When he wanted to lie at least he ought to have found out that the lie does not fall flat on a stupid mistake. But then over confident criminals only make stupid mistakes. This so-called professor Irfan Habib [with his loyal colleagues who are no less liars] made a noise that the stone inscription was removed from the museum and planted at disputed site of Ayodhya but the fool did not take the trouble to visit the museum for precaution to find out how the museum catalogues its inscriptions. He must have seen in some other museum use of Roman alphabets for cataloguing purpose and he simply copied the idea not knowing that Lucknow museum does not use this system for its cataloguing!

What was not expected 'of' him, he has done

I need not seek pardon for use of adjectives like liar, criminal or fool for a person whose character is so dubious and who has thoroughly abused his position of high academics. What was not expected 'of' him, he has done; so, what is not expected 'for' him, he has got.

It is a shame that liars are called professors or, professors take up the profession of lying - Prof Irfan Habib invents yet another stupid lie

Jitendra Kumar, Museum Director: An unnecessary hue and cry has been made by a section of historians including Prof Irfan Habib about the missing of a stone inscription of 1184 AD from the Lucknow State Museum. Jitendra Kumar while speaking to Mid-Day said that the one and only Ayodhya inscription is safe and intact. Kumar denied reports that the inscription was missing from the museum and that the same had been planted at the disputed site by vested interest during the demolition of Baabari Masjid on 6 December 1992. Kumar clarified that he was not aware of any other Ayodhya-related bearing inscription XLIV as has been alleged by some left historians. Any inscription bearing such a number was never sent to the museum, he clarified. He rubbished the charge of some historians that the inscription XLIV is missing. There

is no question of having any inscription with the number XLIV as the catalogue of the museum had a numeric system and there was no possibility of any inscription or other articles with alphabetical listings. The inscription in possession of the museum is numbered Arch Dept 53.4. It measures two feet four inches by 10 and half inches, is vertical in shape and broken from one side … The Museum Director clarified that the inscription which is in possession of the museum is made of sand stone and there was no other copper plate inscription as has been alleged.[80]

Why after 11 years?

Irfan Habib made this noise using media in year 2003 claiming that the inscription was planted in December 1992. That was after 11 years. Why did these liars choose such a time? Was it because once again archaeological excavations were going on under Allahabad [Allah'Aabaad] High Court's order and from whatever has so far been found it appeared that the temple indeed existed before Baabar came to loot and destroy our heritage? Like every time they get the feel that their lies are on the verge of getting exposed they invent new lies and create new commotion to divert public attention from the truth. And the popular media, the cheat, is always on their side.

Why these eminent historians do such petty things, outright cheating?

One might wonder as to why these eminent historians do such petty things, outright cheating? As N S Rajaram puts it in perspective:

What the Ayodhya debate has done is raise historical awareness among the Hindus. So it is only a matter of time before the record of falsification of history by Secularist historians is exposed. Their careers and reputations are at stake. Thanks to years of patronage by political and dynastic interests, these men and women have enjoyed recognition, positions and privileges out of all proportions to their true worth. Even worse, in the name of Secularism, they have indulged in large-scale falsification of history to advance their political agendas (and careers). That is what is really at stake here: careers and reputations of these men and women not only as scholars, but even as ordinary human beings. It is hard enough to admit that one has been wrong, but to admit that one has built a career on a foundation of lies is to live in infamy. (Rajaram 1998, 91-92)

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[80] The Free Press Journal, Mumbai, 9 May 2003, p 3

They all seem to be making a last ditch effort

They all seem to be making a last ditch effort to somehow salvage their conspiracies being slapped back at their faces.

They understand the value of media and its ability to influence the thought process of masses

One of the things in their favour is that they understand the value of media and its ability to influence the thought process of masses. They make good use of it by launching the offensive first.

Offended side has not yet fully appreciated power of media

The offended side, however, has not yet fully appreciated the power of media. It has realized its enormous impact but they have not learned how to use it to their advantage.

Meticulously cultivated and harvested the new crops over past 50 years

Most of the prominent English media is under the clutches of same ideological group, which has carefully and meticulously cultivated and harvested the new crops over past 50 years of Nehru dynasty. This new crop committed to their ideology still reins the most, practically all, prominent media in English and their vernacular counterparts.

That would be geared to show them in poor light

Therefore the offended side does not get adequate coverage, and when it does get coverage it is generally to highlight such issues and in such perspective that would be geared to show them in poor light.

Taking it on a war-footing

Now these offended people, looking at their own helplessness, keep fuming and frustrating themselves *instead of taking it on a war-footing and developing necessary organizational strength.*

Divided they make not much of impact

Mostly all they do is to remain divided and put their individual efforts, which collectively could have generated enormous impact but divided they make not much of impact.

First impression becomes a lasting impression

What do these so-called respectable historians gain from cheating public with their lies? They are aware that majority people read the news when it is first presented in a sensational manner and that first impression becomes a lasting impression. Then offended people will look around, find the facts and clarify but by now that news item has subsided and it is no more a matter of public interest because by now some other news item would have occupied public attention.

Criminal not of the type that is defined in criminal law

Knowing this common phenomenon these so-called learned people thoroughly abuse the system. *These are learned with criminal vent*; criminal not of the type that is defined in criminal law because they do not have the guts enough to indulge in those, *so they indulge in social crimes, misleading public abusing their position of trust.*

Truth is bitter—Let the Present Generation Face the Truth

Why all other evidence has been kept aside?

• Why is it that always Baabari Masjid demolition has to be in the forefront when the issue of Raam Temple at Ayodhya is to be discussed?

• Why all other relevant matters must be ignored?

• Why matters like Baabari structure was in use as Hindu temple since 1949, which was pulled down to replace it with proper Hindu architecture, should not even be discussed?

• Why matters like Baabari structure was never used as a mosque since 1936, and that no Namaaz were ever performed since then, must be suppressed all along?

• Why matters like tons of evidence that there was a Raam Temple that was pulled down centuries ago to construct Baabari Mosque in its place should be avoided mention of?

• Why the fact that the mosque itself was called by Muslims in their records as Janm'Sthaan Masjid signifying it to be a mosque built on Janm'Sthaan [birthplace] of Shri Raam should not be told to people who do not live in Ayodhya to know that?

• Why the historians who tried to destroy evidence should not be highlighted in the press?

• Why media should not expose the dubious character of these historians who have demonstrated this compulsive obsession to lie at all fronts possible about Raam Temple issues?

Why Baabar built Baabari Mosque?

• Did Baabar build Baabari Mosque in 1528 with the sole objective of finding a place for Muslims to worship?

• If that was the case why did he have to destroy Raam Temple and use its material to build Baabari Mosque in its place?

• Was it not a mark of victory over Hindus?

• Was it not meant to be a continuing reminder of the defeat and humiliation to the people of BhaaratVarsh?

• If not, why would then Baabar write in his memoirs:

For Islam's sake, I wandered in the wild, prepared for war with unbelievers and Hindus, resolved myself to meet a martyr's death, Thanks be to Allah! A Ghazi I became. (Babar n.d.)[81]

Must the truth be suppressed all along to avoid temporary disturbances?

• The moot question is that whether we should keep quiet about it or, we should educate people about it?

• More and more people become aware of the truth, more and more they would want justice restored. This will, no doubt, bring certain amount of disturbance.

• Must the truth be suppressed all along to avoid temporary disturbances?

What happens when we face the truth?

• What happens when we face the truth? For sometime we are in distress but then it is not permanent. Soon we get over the bitterness caused by it and start accepting the truth as it is.

• That is when we start respecting the truth. Once this process sets in all disturbances gradually settle down and stable peace emerges.

Passing the buck to future generations

Avoiding admitting the truth only postpones the problem only to be revisited later with deeper amount of discontentment leading to greater degree of upheavals. This amounts to

[81] Babur-Nama translated by Mrs Beveridge quoted in Ayodhya: Koenraad Elst [2002] p 168 fn

passing the buck to future generations. This only reflects at the cowardice of the present generation to face the truth as it is.

When it comes from academics, its reach is wider and deeper

Conspiracies involving suppression of truth and clothing untruth as truth can only compound the problem. When it comes from academics, its reach is wider and deeper compounding the injustice manifold. Conspiracies are resorted to not by the braves but by the cowards of first order.

They corrupt everything that is valuable to human ethics beyond repair

They corrupt the system, the society, the sense of justice and everything that is valuable to human ethics beyond repair.

The true enemies of any society

These are the true enemies of any society; they are the hidden enemies, most difficult to combat.

Europe does not deny barbaric acts of Hitler & Mussolini

What Hitler and Mussolini did in Europe was not forgotten, nor was it suppressed, nor the opposite was clothed as truth. They had the courage to face the truth straight into all its ugliness. That is why finally they were able to get rid of it.

Germany that has risen from the ashes of Hitler

Germany that has risen from the ashes of Hitler and Italy that has risen from the ashes of Mussolini are essentially better places to live than what they could have been if European academics and Nazis combined together in a conspiracy to suppress the truth and clothe untruth as truth. But here Communist academics, Macaulayite elite and Bhaaratiya Muslims together are conspiring to suppress the truth and clothe untruth as truth.

What Popes had done in the name of Inquisition was not forgotten by Italy

What Popes had done in the name of Inquisition was not forgotten by Italy and now it has discarded them as a disease, so much so that Christianity is no more state religion for Italy, nor many Italians go to churches as they did earlier. Popes are now busy earning money from drug trade [see *Popes Saints Cardinals Archbishops Bishops*] and expanding their

business of Christianity into Asia in a big way [see *Christianity in a different light*] to make up their losses in Europe, which is practically throwing them out.

Why BhaaratVarsh wants to deny barbaric acts of Muslim rulers?

Therefore, no point hiding behind curtains and keep misguiding the Bhaaratiya people the Hindus and the Muslims. Tell them the whole truth and let them decide for themselves.

Let the newer generation display the courage to face the truth

Do not give them the crap any more. People are more capable of accepting the truth as it is than these politically motivated FakeSecular scholars and Islamic clergy. Let the newer generation display the courage to face the truth.

Let Present Generation Bhaaratiya Muslims know their true roots

Bhaaratiya Muslims need to realize that most of them were Hindus originally. Their forefathers were inhabitants of BhaaratVarsh and were Hindus.

Let Present Generation Bhaaratiya Muslims know what Islam did to their forefathers

Their forefathers were converted to Islam at the point of sword, at the cost of inhumane tortures, at the cost of capturing and enslaving Hindu women and children who were their ancestors. It is high time that present generation Muslims may learn to hate those beasts rather than hero-worship them.

Let Present Generation Bhaaratiya Muslims ask themselves a few questions

They need to ask themselves a few questions:

- Why do they not realize that no Namaaz had been offered at that location since 1936 and that structure had been in use as a Hindu temple since 1949 with the consent of all concerned?
- Why they do not return to Hindus what is rightfully theirs?
- Why the present generation Muslims do not recognize this bitter truth and try to undo this by NOT objecting to Hindus building Raam Temple there?

The problem is not what Muslims did in the past, but what they do today

The problem is not what Muslims did in the past, but what they do today: Hindus are trying to exercise a right which religious communities everywhere obviously have, viz. to worship at their own sacred site; and Muslims are trying to deny them this self-evident right - not in the middle ages, but today. (K. Elst 2002, 99-100)

Sense and sensibility dictate that

The leaders of the Muslim community are in no mood to yield an inch, even though in their heart of hearts they know that the construction of a Raam temple at the disputed site was only a matter of time. No government can put back the disputed structure at the disputed site any more. No government can demolish the makeshift temple built at the disputed site, which is regularly visited by Raam'Bhakts [Raam-devotees]. Since for the Muslim the disputed site had become important only because the proponents of the Raam temple had laid claim to it as the birthplace of their god, it will be immensely wise if they made a graceful gesture and voluntarily relinquished their claim on the said site. That will earn them the goodwill of the majority community. Living in peaceful coexistence with the majority Hindus ought to be higher concern than clinging to a decrepit and disputed building, which was a mosque only in name though it had never seen ‘Namaaz’ being performed there in more than half a century. Sense and sensibility dictate that the Muslims make the big gesture. Otherwise, what they do not concede voluntarily, they might find, has been taken away from them through other means.[82]

They must unite and oppose these leaders of their own

It is important that Bhaaratiya Muslims understand what Ayodhya issue is truly all about. They need to realize that it is high time that they come forward and oppose their own leaders who have been unjustly politicizing the issue. They need to realize that BMAC politicians and FakeSecularist politicized scholars are using them as their pawns. These politically guided people are loyal to none except to their own immediate agenda. Common Muslims must realize that injustice of this kind prolonged for too long can only hurt them. Bhaaratiya Muslims need to realize that it is the time they must unite and oppose these leaders of their own who are essentially working against their true interests.

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[82] Editorial, The Free Press Journal, Mumbai, 11-06-2003, p 4

Politicians have no Ethics

It is truly unfortunate that many Fake_Hindu leaders have also been responsible for supporting the untruth and denying the truth. They have their vested interest. In a kind of parliamentary system that BhaaratVarsh has, politicians find it in their interest to woo Muslim votes by denying the truth and by perpetrating untruth.

Adharm has seeped in our system so deeply that

The values that Hindu society once enjoyed in 'The Past' are lost in its antiquity. *Adharm* has seeped in our system so deeply that it has eroded national values and corrupted the nation.

Or else, it will drown the entire society

Today, more than any other time, it has become necessary to recognize, resist and eliminate *Adharm* or else, it will drown the entire society.

Recognize these JaiChand-types and MeerZaaffer-types

Hindu leaders have endorsed the Muslim propagandists in proclaiming that Islam does not permit the construction of mosque at other people's places of worship. One wonder whether this kowtowing to Islam is prompted by ignorance, or cowardice, or calculation, or a combination of them all. The Islam of which Hindu leaders are talking exists neither in the Qur'an nor in the Sunna of the Prophet. (Goel, Hindu Temples: What happened to them 2000, cover 3)

Every sincere Hindu must recognize these JaiChand-types and MeerZaaffer-types [traitors] in our society and avoid voting for such opportunist politicians.

Prof Manjari Katju compares Shri Raam with Hitler and Mussolini

I was looking at the book review of the title 'Vishw Hindu Parishad and Indian Politics' written by Manjari Katju and published by Orient Longman. The reviewer mentions that the writer puts Raam on par with Mussolini and Hitler [*The Free Press Journal,* Mumbai, *Spectrum* 30-03-2003 page 6 column 3]. What a wonderful comparison! (Katju 2003)

Shri Raam gave up his birth right to the throne of Ayodhya in favour of his stepbrother Bharat at the insistence of his stepmother Kaikeyi, to fulfil his father Dashrath's old-time promise to grant her three wishes when she had saved his life in a critical battle prior to marriage. This Shri Raam also accepted 14 years of exile into the woods, without any royal benefits and to live like a commoner (rather, with much less privileges than a commoner

would normally enjoy, because commoners do not have the compulsion to live in a jungle, away from rest of the civilization), again at the insistence of his stepmother, lest the people of Ayodhya revolt and make Raam the king. Bharat, of course, was not around when all this transpired. This Shri Raam returned the kingdom of Shri Lanka to the rightful owner Vibhishan after defeating Raawan without retaining it for himself, which most conquerors do. But this character by name Manjari Katju found Shri Raam and Mussolini, Hitler alike!

How they shape the World Opinion?

This is the quality of our self-proclaimed secular scholars who manage to get their books published by well-known publishers like Orient Longman so that it receives wider publicity and readership. This is how they shape world opinion.

Granddaughter of VHP ex-President

This Manjari Katju tells that her study started as a doctoral thesis and her grandfather Shiv Nath Katju was a long member of VHP and later its President as well, in the late eighties. She claims to have received all possible help from VHP activists who freely granted her interviews which were conducted first towards the end of 1993 and after between September 1995 and May 1996 and this period relates well to the time of upheaval with regard to Raam Temple Baabari Masjid conflict. (Katju 2003)[83]

When we bring-up our children with Christian missionary education

Interestingly, this is what happens when we bring up our children without adequate understanding of our culture and heritage, blinded by the glamour of Christian missionary education and the promise of greater materialistic prosperity with the help of English education. That is where they receive their grounding during formative years only to be accentuated by youth-time Marxist thinking, which brands '*God a historical concept*' and denies anything worthwhile in Hindu system of living.

[83] Refer: Vishwa Hindu Parishad and Indian Politics, Manjari Katju, book review by M V Kamath, The Free Press Journal, 30-03-2003, Spectrum p 6

Status 2003 Nov

ASI once again unearths archaeological evidence of there being an earlier Temple below ground of Baabari structure but Muslims go back on their promise and refuse to admit the truth once again and thus, the show goes on

Under the instructions from Allahabad High Court, Archaeological Survey of India undertook excavations at the disputed sites at Ayodhya. Once again it was proved that there was a temple at that place.

The 574-page ASI report, opened in the court on Monday, has said,

"evidence of existence of an ancient temple of north Indian art had been found at the disputed site".[84]

However, Sunni central WAQF board (SCWB) disputes that. Thus, the show goes on!

Status 2005 Jun

Our Christian missionary educated brown sahib Englishmen Judges of present times

I remember it clearly that in those days of year 2003 every few weeks there would be a news item which would indicate that Allahabad High Court was getting very impatient with the excavations and they wanted it finished within abnormally short period of time as if they thought archaeological excavations are acts of magic that need to be performed within a few weeks and delivering justice is an act of extraordinary labour for which past 60 years had been insufficient.

From their conduct it would appear as if Allahabad High Court judges thought that if sufficient time is not given for excavations no evidence would turn out in favour of a temple existing prior to the Baabar's loot and genocide and our Christian Missionary educated judges would be too glad to pronounce a judgment in favour of the untruth because every time the truth stared on their face they ran away, such has been their upbringing as

[84] The Free Press Journal, Mumbai, Tuesday 26-08-2003, front page

humans and unfortunately, as judges. But to their misfortune truth could not be suppressed howsoever these pillars of justice wanted it buried. ASI found the truth and reported it, finally.

Since that was presented to Allahabad High Court in August 2003 almost two years have passed and those judges have again gone to sleep [*Kumbh'Karn Nidra*]. I do not see any more in news papers judges getting impatient about their own inactivity. Whenever they seem to face the truth they seem to run away like the proverbial rats in a sinking ship. Here the sinking ship is the judiciary which has consistently shown its inability to deliver justice to the people of the nation and its inability to uphold truth. The proverbial rats desert the sinking ship; here, the judges desert their responsibility towards delivering justice! And as far the media is concerned, which boasts itself to be the fourth estate of democracy (or whatever) are always ready to sell their souls for a few bucks.

Status 2005 Jul

Muslim terrorists attack makeshift Raam temple at Ayodhya

Terrorists struck on Tuesday 5 July 2005 9:20 AM. They failed.

Status 2006

Stricter security arrangements have been made. Muslims organizations are opposing that. It would help their terrorist brothers.

Conclusion

The game continues with inactivity of judges produced by Christian English Education System. Media keeps merrily propagating Muslim interests. Politicians keep public attention diverted.

People do not know who is avoiding due responsibility out of fear, who is sold to petrodollars, and who is safeguarding vested interests.

Perhaps everyone is taking for granted the legendary Hindu tolerance. That tolerance may give way to a volcanic eruption but it is not capable of sustained violence.

Hindus find themselves orphaned for want of worthy leadership with vision, courage and integrity. We will probe into the various causes that have prevented rise of worthy leadership, in our later[85] works.

[85] Seed 7

2. On Blackening History of Hinduism

Massive False Propaganda alleging Hindu Persecution of Buddhism

"One of the diversionary tactics employed by the eminent historians in order to shield Islamic iconoclasm from the public eye is to allege that Hinduism itself is the guilty religion, viz, of persecuting minority religions such as Buddhism.

So much this accusation now taken for granted, that any attempt to stick to the historical records fills the secularists with exasperation at such Hindu fanatical blindness. Sadly, some Buddhists have taken the bait and interiorized this line of anti-Hindu polemic, which also ties in neatly with the pro-Buddhist bias in Nehruvian and Western Indology. How painfully ungrateful! While Hinduism has received from Islam nothing but murder and destruction, Buddhism owes a lot to Hinduism. Apart from its very existence, it has received from Hinduism toleration, alms by Hindu laymen, sons and daughters of Hindus to fill its monasteries and nunneries, land grants and funding by Hindu rulers, protection by Hindu rulers against lawlessness and against Islamic invaders between the mid 7th and the late 12th century. In many cases, Buddhist temples formed part of large pluralist temple-complexes, and Hindu codes of art and architecture dealt with Buddha on a par with Shiva and other objects of depiction and worship [ex: VaraahMihir: BrihatSamhita, chapter 57 and 59]. Whatever the facts, we are now faced with a massive propaganda alleging Hindu persecution of Buddhism. Let us study one example: the story of alleged Hindu persecution of Buddhism by PushyaMitr, a general in the service of Maurya dynasty, who founded the Shung dynasty after a coup d'etat. This story provides the standard secularist 'refutation' of the 'myth' that Hinduism has always been tolerant…

The story is in fact given in two near contemporaneous (2nd century A D) Buddhist histories, the Ashokaavadaan and Divyaavadaan[86], the two narratives are almost verbatim the same and obviously have a common origin. This non-contemporary story (which surfaces more than three centuries after the alleged facts) about PushyaMitr's offering money for the heads of Buddhist

[86] Divyaavadaan = divine narrative [Avadaan, 'narrative', is Buddhist equivalent of Puraan]

monks is rendered improbable by external evidence: the well-attested historical fact that he allowed and patronized the construction of monasteries and Buddhist universities in his domains, as well as the still-extant 'stup' of Saanchi.

The famous historian of Buddhism Etienne Lamotte has observed: 'To judge from the documents, PushyaMitr must be acquitted through lack of proof.' [E Lamotte: History of Indian Buddhism, Institut Orientaliste, Louvain-la-Neuve 1988, p 109].

In consulting the source texts I noticed a significant literary fact, which I have not seen mentioned in the scholarly literature (e.g. Lamotte, just quoted), and which I want to put on record. First of all, a look at the critical edition of the Ashokaavadaan ('Illustrious Acts of Ashok') tells a story of its own concerning the idealization of Buddhism in modern BhaaratVarsh… 'At that time, an incident occurred which greatly enraged the king. A follower of the Nirgranth (Mahaaveer) painted a picture, showing Buddh prostrating himself at the feet of the Nirgranth. Ashok ordered all the Ajivikaas of PundrVardhan (North Bengal) to be killed. In one day, eighteen thousand Ajivikaas lost their lives. A similar kind of incidence took place in the town of PaataliPutr. A man who painted such a picture was burnt alive with his family. It was announced that whoever would bring to the king the head of a Nirgranth would be rewarded with a dinaar (gold coin). As a result of this, thousands of Nirgranths lost their lives. Only when Vitaashok, Ashok's favourite Arhat[87], was mistaken for a Nirgranth and killed by a man desirous of the reward, did Ashok revoke the order.' It is at the end of Ashokaavadaan that we find the oft-quoted story that PushyaMitr offered one dinaar for every ShramanShirah, 'head of Buddhist monk'. Not that he got many monks killed, for, according to the account given, one powerful Arhat created monks' heads by magic and gave these to the people to bring to PushyaMitr's court, so that they could collect the award without cutting off any real monk's head. So, even according to the only story cited as source for PushyaMitr's persecution, the Hindu villain is a ridiculous failure at killing Buddhists[88].

At any rate, the striking fact, so far not mentioned in the PushyaMitr controversy, is that the main line of the narrative making the allegation against PushyaMitr is a carbon copy of the

[87] an enlightened monk, a Theravada-Buddhist saint

[88] Ashok the Buddhist king, PushyaMitr the Hindu king

just-quoted account of Ashok's own offer to pay for every head of a monk from rivalling sect. Hagiographies are notorious for competitive copying (e.g. appropriating the miracle of another saint, multiplied by two or more, for one's own hero); in this case, it may have taken the form of attributing a negative feat of the hero onto his enemy. But there are two differences. Firstly, in the account concerning PushyaMitr, a miracle episode forms a crucial element, and this does not add to the credibility of the whole. And secondly, Ashok belongs to the writer's own Buddhist camp, whereas PushyaMitr is described as the enemy of Buddhism. When something negative is said about an enemy (i.e. PushyaMitr), it is wise to reserve one's acceptance of the allegation until independent confirmation is forthcoming; by contrast, when a writer alleges that his own hero has committed a crime, there is much more reason to expect the allegation to be correct. In the absence of external evidence, the best thing we can do for now is to draw the logical conclusion from the internal evidence: the allegation against PushyaMitr is much less credible than the allegation against Ashok.

[Sujitkumar] Mukhopadhyaya can only save Ashok's secular reputation by accusing the Ashokaavadaan author a lie, viz. of the false allegation that Ashok had persecuted Nirgranths. Unfortunately, a lie would not enhance the author's credibility as a witness against PushyaMitr, nor as a witness for the laudable acts of Ashok, which make up a large part of the text.

The cruelty of Ashok's conquest of Kaling was exaggerated by scribes in order to highlight the violence-renouncing effect of Ashok's subsequent conversion to Buddhism. But in this passage, Buddhism plays no role in Ashok's change of heart: it is only the sight of his own friend, killed by mistake, which makes him revoke the order. And it is his commitment to Buddhism, which prompts Ashok to persecute the irreverent Nirgranths in the first place." (K. Elst 2002)

Question arises:

Why would Marxist historians want to promote a lie? What is their game plan? We will discuss that in detail towards the end of this book after giving you some more evidence of their academic conspiracies.

Japanese Monk Bhadant Aarya NaagArjun Surai Sasai Joins the Game

“When anti-Hindu lobbies unite, they often manage to get the contemporary form of Bhaaratiya Buddhism on their side, viz. Ambedkarite neo-Buddhism. Because of its political background, the conversion of Scheduled Caste leader Dr. Bhimrao Ramji Ambedkar and many of his Mahaar caste-men to Buddhism (1956), in effect contributed to the genesis of what one might call Buddhist communalism.

The anti-Hindu bias of Ambedkarite Buddhism was strengthened by the parallel Buddhist animus against Tamil Hindus in Sri Lanka and Burma/Myanmaar, as well as the tendency amongst Nehruvian intellectuals to construe Buddhism historically as an anti-Hindu revolt. As a materialization of this anti-Hindu animus, the neo-Buddhist movement has tried to create controversies over certain temples in imitation of the Ayodhya temple/mosque controversy.

In particular, the Ambedkarite neo-Buddhists have started a movement for the ‘liberation of the MahaaBodhi shrine’ in BodhGaya. Its aim is to remove the statutory four Hindu members of the eight-member temple management committee, and to prohibit worship of ShivLingam [symbol of Shiv] in the temple. Quite in contrast with the secularist calls for ‘composite culture’ and for multi-religious worship at the Raam Janm Bhoomi site, this is a demand to free the MahaaBodhi site from multi-religious worship and particularly from the ‘taint’ of Hinduism. The agitation has been marked by petty vandalism, as when the neo-Buddhists desecrated their own holiest site, or at least the ShivLingam standing there, in October 1992. One of the strange this agitation is that it revives a conflict, which had been solved several decades earlier.

Since 1590, Shaiv [worshipper of Shiv] monks had taken care of the temple, which had been abandoned by Buddhists after the massacre of the Buddhist monks by Muslim invaders in ca. AD 1192.

In 1890-92, Edwin Arnold, author of the Buddh Romance ‘The Light of Asia’, appealed to the British-Bhaaratiya Government to hand over the temple to the Buddhists, and even went to Japan to plead for diplomatic support to this demand. A court case ensued which the Buddhists ultimately lost. Negotiations dragged on, involving Swami Vivekananda (1901) and Hindu Mahasabha leader Bhai Parmanand (1935), among others. A compromise proposal by Raajendr Prasaad (1924), later on President of BhaaratVarsh, was thwarted several times but finally became law in 1949: the BodhGaya temple Act, which gives both Hindus and Buddhists the right

to worship and an equal representation in the management committee. So, the goal of the BodhGaya temple movement is not to get the Buddhists in (they are in since 1949), only to get the Hindus out. Given the existing compromise and the Hindu record in tending the building after the Buddhists had abandoned it, Hindus consider this Buddhist campaign graceless and ungrateful.

The movement for the 'liberation' of the MahaaBodhi temple was formally launched by a Japanese monk, Bhadant Arya NaagArjun Surai Sasai. His involvement provides a typical example of how people spoiling for a fight tend to attack the meek rather than dangerous adversaries. Buddhism had been eclipsed by Christianity in South Korea and among the Indonesian Chinese. In BanglaDesh, the Buddhist Chakmas of Chittaagong Hill Tracts have been driven out by the Muslim settlers and the Government of BanglaDesh. Buddhist is oppressed by Communism in China, North Korea, Tibet and Vietnam. If Sasai had started a similar agitation in those countries, it would not have lasted a single day, and he would have been lucky to get expelled rather than locked up or killed.

By contrast, Buddhism is not oppressed or endangered in BhaaratVarsh. It is not obstructed in worshipping at its traditional sacred sites, including the MahaaBodhi temple, which Hindus have made available for Buddha worship. BhaaratVarsh provides shelter to Dalai Lama, and has sanctioned the creation of a network of Buddhist monasteries and institutes, including a Tibetan-Buddhist university (in SaarNaath near Varanasi) and the nerve centres of several Buddhist international organizations… It is, moreover, one of the few countries where even most non-Buddhists have a sincere respect for the Buddha and his Dharma. And yet, of all places, BhaaratVarsh is the one where Arya Sasai has to 'liberate' Buddhism from Hindu 'oppression'.

Arya Sasai reported thus on the high point of his campaign: 'On October 14 [1992], a big rally was held at the Boat Club, New Delhi, and over 3 lakh [3 hundred thousand] Buddhists of BhaaratVarsh and foreign countries attended it…

The equation of Ayodhya with BodhGaya, commonly made in the press, is not tenable at all. Hindus never destroyed the MahaaBodhi temple, they never took it from the Buddhists, they have handed it over for Buddhists worship in a settlement piloted by the Hindu

Mahasabha, and they are not interfering nor claiming a right to interfere with Buddhist practices there.

More than that, a Buddhist member of the BodhGaya temple management committee has admitted that 'the laudable work of the construction of the MahaaBodhi temple' was 'undertaken by a Braahman minister of Shaivite [worshipper of Shiv] persuasion'.

The local RSS leader explains: "the earliest and most authentic record is of course by Hiouen Tsang [=Xuan Zang] who visited BodhGaya in AD 637. He says that two Braahman brothers prayed to Lord Maheshwar [Shiv] in the HimAalay to grant their wishes, upon which Maheshwar instructed them to carry out the meritorious task of erecting a large temple and excavate a large tank and devote all kinds of religious offerings near the most sanctified Bodhi-tree for attaining 'the fruit of a Buddha'. The elder Braahman devotee accordingly built a large temple," etc. Not only did Hindus refrain from demolishing the temple, but also they actually built it. Now find us a Hindu temple built by Babar.

Studying the backgrounds of this quarrel throws a new light on the now-common allegation that Buddhism was persecuted by the Braahmanical reaction under the imperial Gupt dynasty. In BodhGaya, the Chinese pilgrim Xuan Zang stayed in the MahaaBodhi Sangharama, a 'splendid monastery' with '1000 monks', which had been built, at the auspices of SamudrGupt, the Gupt Emperor. BodhGaya has a large number of dated sculptures from the Gupt period, which was in fact one of the most fruitful periods in Buddhist art. Reported in Abdul Quddoos Ansari: Archaeological remains of BodhGaya, Ramananda Vidya Bhavan, Delhi, 1990, p 15.

…It may therefore be noted that the Buddhist membership of the BodhGaya temple management board does not altogether share the anti-Hindu animus of the neo-Buddhists and their secularist manipulators…

Whether the Braahman control of the MahaaBodhi area since 16th century up to 1949 was similar in nature to the Muslim control of Raam Janm Bhoomi site during the same period, can perhaps best be decided after considering this statement by a Muslim scholar, Dr Abdul Quddoos Ansari: 'The iconoclastic fury of Islam must have [had] a terrible effect on the shrines of Gaya region, and particularly on Buddhism, with the result that a time came when, there being no Buddhist to look after their own shrines and worship at BodhGaya, the Braahmans had to do their work even by going [outside] their jurisdiction.' Dr. Ansari's

testimony against Islam rather than against Braahmanism as being the destroyer of Buddhism in BhaaratVarsh is doubly strong because otherwise he is a subscriber to the now-popular theory of an intense Buddhist-Braahmanical antagonism.

'According to [the famous Tibetan monk] Dharma swami [1234-36 in that area], the BodhGaya establishment had been deserted by all except for [some] monks, on account of repeated Turkish conquests.' A Q Ansari: Archaeological Remains, p 26. The popular support base and training grounds for Buddhist monks were being destroyed in all of North BhaaratVarsh, and BodhGaya was dying as a Buddhist centre along with all those other establishments that were being physically eliminated by the Turks. Not Hinduism but Islam destroyed Buddhism in BhaaratVarsh." (K. Elst 2002)

Commentary

One of my learned readers S Y wrote to me: "Apparently you do not know of the incidents in history when Brahmins poured hot metal into the ears of Jains who were listening to, or wanted to listen to Veds; and other such nice episodes". I wonder if my learned reader had been reading such historical conspiracies by politicized scholars. Considering numerous accounts given by contemporary visitors to BhaaratVarsh over a period of 2,300 years documenting essentially the same characteristics about Hindus as compared to totally opposing views presented by people who did not witness such events and who have done repeatedly various attempts to paint Hindus as intolerant and Muslims as tolerant. Question must be asked: are their accounts creditworthy and why they had been doing all this on purpose? As we proceed we will certainly seek answers to all these questions.

Know the Enemy Within

"In June-July, 1998, progressives kicked up quite a racket. The Government has packed the Indian Council of Historical Research with pro-Raam Mandir historians, they shouted. It has surreptitiously altered the aims and objectives of the Council, they shouted.

As is their wont, they had sparked the commotion by giving wind to a concoction. As is their wont too, they were charging others with planning to do in some unidentified future what they had themselves been actually doing for decades – that is, write history to a purpose.

The commotion led me to look into their record – to look at what they had made of an institution like the Indian Council of Historical Research, and to read the textbooks they had authored.

Small scandals turned up too. So accustomed have we become to Crores [10s of millions] being raked off that the amounts mentioned in this narrative will seem less than pilfering of pickpockets. That is so in part because our standards have become so lax. And in part because the real crime of these eminences does not lie in the loss they have inflicted in terms of money. It lies in the condition to which they have reduced these institutions. It lies in their dereliction – because of which Projects that were important for our country have languished. It lies even more in the use to which they have put those institutions. They have used them to have a comfortable time, of course. They have used them to puff up each other's reputations, of course. But the worst of it is that they have used their control of these institutions to pervert public discourse, and thereby derail public policy.

They have made BhaaratVarsh out to have been an empty land – filled by successive invaders. They have made present-day BhaaratVarsh, and Hinduism even more so, out to be a zoo – an agglomeration of assorted, disparate specimens. No such thing as 'BhaaratVarsh', just a geographical expression, just a construct of British; no such thing as Hinduism, just a word used by Arabs to describe the assortment they encountered, just an invention of the communalists to impose a uniformity – that has been their stance. For this they have blackened the Hindu period of our history, and, as we shall see strained to whitewash the Islamic period. They have denounced ancient BhaaratVarsh's social system as the epitome of oppression, and made totalitarian ideologies out to be egalitarian and just.

They have belittled our ancient culture and exaggerated syncretistic elements, which survived and made them out to be an entire 'culture', the 'composite culture' as they call it. Which culture isn't? And all the while they have taken care to hide the central facts about these common elements in the life of our people: that they had survived in spite of the most strenuous efforts spread over a thousand years of Islamic rulers and the ulema to erase them, that they had survived in spite of the sustained efforts during the last hundred and fifty years of the Missionaries and British rulers to make us forget and shed these elements, that the elements had

survived their efforts to instead inflame each section to see its 'identity' and essence in factors which, if internalized, would set apart. Most of all these intellectuals and the like have completely diverted public view from the activities in our own day of organizations like the Tablighi Jamaat and the Church which are exerting every nerve, and deploying uncounted resources to get their adherents to discard every practice and belief which they share with their Hindu neighbours.

These intellectuals and their patrons have worked a diabolic inversion: the inclusive religion, the pluralist spiritual search of our people and land, they have projected as intolerant, narrow-minded, obscurantist; and the exclusivist, totalitarian, revelatory religions and ideologies – Islam, Christianity, Marxism-Leninism – they have made out to be the epitomes of tolerance, open-mindedness, democracy, secularism!

This has been their real crime. It has also been a bit of a feat. For they have been just a few: during the Ayodhya controversy, for instance, every other week a press statement would appear in favour of the stand of Baabari Masjid Action Committee – one week over the names of 'eminent historians', the next over the signatures of 'distinguished social scientists', and the week after that in the name of 'leading intellectuals'! But they would always be the same lot. Always the same lot: six in one statement, eight in the next; their high was 42. Once. But what commotion they have been able to create, and what mischief.

They had been able to do so because what they were advancing – for instance, the Marxist 'thesis' they were parroting in their textbooks – was in accord with the temper of the time. Because their kind were in critical positions in professions like journalism and universities. And because the rulers reckoned that to garner votes it would be politic to dress up in progressive plumes: patronizing persons who had taken out a copyright, so to say, on the progressive hue was accordingly useful.

Most of all, they were able to work their mischief because of the control they came to acquire over institutions.

Times have changed: the committed progressive of yesterday is the unthinking conservative of today. The needs of the rulers have changed: who can fool the masses today by nationalizing banks and parading certificates from progressives? The Theory in which progressives preened about had been shown decades ago to be without basis. At that time no one listened. But today

no one invokes it! For it has floundered on the one test the progressives had said alone mattered: the test of practice. Whatever the theoretical imperfections, whatever empirical evidence, the one thing that counts is that it has worked in practice – in the Soviet Union, in Eastern Europe, in China: that was their argument. And as only those facts about these countries were the facts, which they certified, the argument could scarcely be countered. Today that very argument works to the opposite effect: whatever the logical coherence you can claim for it, whatever scraps of empirical evidence you adduce in its favour, the one thing that counts is that it has failed in practice! So, the fashions are changing, the patronage of rulers is evaporating, their Holy Books have been repudiated in their Meccas.

All that remains is their hold over governmental institutions. The remedy is twofold. Enable a multitude of other institutions to come up: for this, a few changes in laws, some marginal incentives for setting up and running foundations, and faith in other – that persons outside the State also are eager to do good by the country – are all we need. Second, loosen the hold over existing institutions of eminences of the kind surveyed here: for this all that is needed is to document what they have made of those institutions." (Shourie 1998)

3. On Vedic time Hindus eating Beef

Glaring Example of Deliberate Academic Fraud

"By late June-early July 1998 … Manoj RaghuVanshi, who runs the popular program Aap ki Adaalat, Aap ka Faisla on ZEE TV invited one of these eminences, K M Shrimali and me to discuss the matter. With much righteousness Shrimali remarked that he was full of apprehensions because the sorts of persons who were now taking over the ICHR [Indian Council of Historical Research] were persons who had been distorting history, and suppressing facts.

'For example?', asked Manoj RaghuVanshi. Beef was eaten in ancient BhaaratVarsh, said Shrimali, and these people suppress this fact.

And what is the evidence for that?, asked RaghuVanshi. There are hundreds of writings to that effect, Shrimali said loftily.

In which Ved, in which text, which verse in which text?, asked RaghuVanshi. I have not brought the books with me, said Shrimali, but the evidence is all over.

But name one text name one verse RaghuVanshi persisted. Shrimali could not or did not name a single text, to say nothing of any verse or passage from it.

Someone from the audience interjected. Here are four Veds, he said; handing over the books, read us a single passage from any of them, which supports what you are saying. RaghuVanshi took the books from the person and took them over to Shrimali. Shrimali refused to look at them. Indeed, he recoiled.

RaghuVanshi then went to his table and began reading out passages after passages from the Veds in which there were strongest possible commands to not to eat beef. At my request he asked Shrimali to read the verses himself. Shrimali refused to do that. Instead, he became even more aggressive. So what if I cannot recall a text or recite a verse? He said.

But you are an expert on Ancient BhaaratVarsh, RaghuVanshi said. What has my not being able to recall a verse had to do with my being an expert?, Shrimali answered. Even if you produce scores of verses against eating beef, that will not prove that beef was not eaten, Shrimali now maintained.

But when the Veds lay down that the cow is not to be killed, how do you keep saying that there was no prohibition against eating beef? RaghuVanshi asked. I did not say the Veds, he said, I said 'Vedic literature.'

All right! Name a single book from 'Vedic literature', which supports your position. He did not do so. The exchange went on – with RaghuVanshi and the audience asking for a single passage, for the name of a single book, and Shrimali refusing – failing is the correct word – to furnish either. The program was broadcasted in the third week of July." (Shourie 1998)

Commentary

On reading this episode several questions hit me at once. Why would someone, who had been acknowledged as an expert on ancient history of BhaaratVarsh, want to spread something that he knew to be untrue? Or did he not know that it was untrue? If he did not, then why would he want to retain his credits as the expert? For sake of argument let us say that an expert too can make a mistake, but then why would he not want to admit it? Was it at all a 'mistake' to start with considering the way he started the whole debate accusing others?

Why would he hurl accusations against those who were now taking over ICHR? Sometimes ago I had seen English media headlines that history was being rewritten, was being saffronized. What was behind all that?

My memory rushed back to what I had read several months ago on the front page (bottom half) of a prominent English daily. The headlines stated that in Vedic times Hindus slaughtered cow and ate beef. It was now more than 3 years after Zee TV telecast that someone was reviving the lie. The news reporter quoted a politician saying so but without qualifying it that this happened to be untruth. I had not yet read about the Zee TV telecast and many others would have missed that episode. All those who read the leading English daily would have believed what it reported. So we see that the lie lives on even after the eminent historian was exposed at 'Aap ki Adaalat, Aap ka Faisla' on Zee TV telecast.

Some thirty years ago, during my youth, I had read that Hindus ate beef during Vedic times, and I had thought it must be true for I read it in a prominent magazine. The lie had already been living for at least 30 years; it was not a new found one. It was only being repeated now, taking it as an established fact.

How would it have originated? Some expert on ancient history of BhaaratVarsh would have had spread the lie using (or abusing?) the mass media, or school textbooks, or else no one would have believed in it. Most Hindus do not touch beef till today but they give credence to acknowledged experts. It had to be an expert job to make it stick.

Questions that surfaced: Why would an eminent historian want to spread the lie? Why would other eminent historians support the big lie, or maintain quiet letting the lie go unchallenged, and let it assume the shape of truth with time and repetition? What could be their motive?

Who are these eminent historians whose close-knit network controlled NCERT [National Council of Educational Research & Training, Delhi] and ICHR until recently before they were thrown out? Who are these intellectuals who retained this unchallenged control on these central organizations; maintained their presence and influence on the mass media? What did they gain by controlling these apex bodies?

Was their interest limited to systematic diversion of large financial resources allocated for historical research towards their personal gains that have now come to light after which the new government started taking initiative about their removal from key positions? Facts published in Eminent Historians: Their Technology, Their Line, Their Fraud have remained unchallenged ~ well documented truth could not be denied.

Was their interest limited to controlling appointments of new aspirants in the faculty and thereby control subsequent generations of historians? Was their interest limited to retaining their representative influence on mass media and on elite circles that controlled BhaaratVarsh's bureaucracy?

Was it to control the selection of history books that were to be taught in central schools in BhaaratVarsh? Was it to take control of writing history textbooks for schools? Was it to control the contents of those textbooks of history that would be taught to future generations of BhaaratVarsh? Was it to manage the funds allocated for such purposes as well as to manage the contents that should not find place in those history books?

What was their common background and philosophy? What was their common belief system? What was their common objective and common agenda?

Their Game Plan: Why they did it all?

What was the big deal about beef eating that an eminent historian would want to make an issue of? Hindus do not slaughter cows and do not eat beef. Period. It does not harm any body. Why would one want to turn a non-issue into an issue? Why would the expert want to tell Hindus 'no your ancestors did it'? Even if they did, so what? What would he gain by telling this today? If it were a truth, one could argue that he was only trying to re-establish the truth. When it was not a truth why would he want to clothe it as a truth? Why would he not support the truth? Why would he want to plant a lie?

There has to be a vested interest, or else he would not take all this trouble. What could that vested interest be? There has to be a much deeper reason that is probably not visible on the surface. There has to be some calculated methodology behind this. What could that be? Was it only one eminent historian who did it, an isolated case? Were there many more such eminent historians who indulged in planting different kinds of lies about Hinduism over a period of five decades?

Why would a European historian Koenraad Elst, who stayed on-site and investigated the entire scenario, describe their acts as academic fraud and politicized scholarship? Before going into all those complexities we need to first understand their background and their motivation. Who they really are?

We may be familiar with the ways that Marxists adopt. They teach children from school age theories that these children are supposed to grow up with. Children are brainwashed right from the beginning of their educational career through their formative years so that they learn to close the windows of their mind and do not let the light come in from any other direction. Thus, they grow up to become the subjects of a State like 'the horses in carts with blinkers on their eyes'. The system relies on building up successive generations with a new belief system altogether.

Is such system devised and monitored by ordinary people? Or, is it a section of intellectuals who drive such an engine? Do the driver(s) of such engine(s) remain out of common view behind the smoke screen? If the life were a game of Chess they would be the master players and the masses would be the pawns!

Why is it that Marxist ideology has flourished in BhaaratVarsh at the educational institutions of repute, like Presidency College of Calcutta, and JNU [Jawaharlal Nehru University, Delhi]? They work on an ideological level because they are mostly intellectually inclined people.

They have best known the value of media, its love for sensationalism and its lack of interest for investigative journalism. They have also known media's awesome ability to report what is superficially seen and heard, and then let it percolate down through the minds and thought process of the masses. They have known best that the mass media has an enormous capacity to change the way people think by systematic and periodical repetition of a particular thought process.

They had understood that Hinduism had been 'inwardly inclined' and it has failed to appreciate the significance of media in today's world. This lack of appreciation has imbibed in them, apathy towards countering adverse publicity or incorrect publicity hurting them.

They have observed the Hindu psyche that it harbours tolerance to the level of absurdity and then lets the steam off in a volcanic attempt.

They have known well that a lie repeated over and again through the media can soon assume the form of truth and these intellectual strategists have exploited it to the core. They have known well that media has assumed significant ability of becoming the opinion makers in communication driven world of today.

Post-British BhaaratVarsh's first Prime Minister Nehru's known affinity towards Marxism and exceedingly well-funded JNU provided them a respected and stable forum for growth and propagation of their belief system. BhaaratVarsh with its newfound independence, low-level literacy and high-level poverty created an ideal breeding ground for this ideology. They drew their political backing from the Nehru dynasty, which ruled BhaaratVarsh for 50 years after British left and with that they had access to adequate funding for their projects.

Why would this close-knit network of Marxist historians with a base at JNU and in close association with AMU [Aligarh Muslim University] would want to work in a specific direction, supporting each other, through their work and continued media presence? What was that specific direction and with what intent? What could have been their goal? What would have they wanted to achieve by it? Before getting into this let us see what they were up against. Their strategy had to be designed to meet that challenge.

They are the historians who could draw the lessons from history better than any one else could. They did not fail to recognize the fact that all pagan civilizations had practically disappeared from the earth with the spread of Islamic and Christian imperialism. They carried no illusion either that one and only one of those major pagan civilizations that survived was Hinduism. Though Hindu States one-by-one surrendered after considerable resistance to Islam's single-minded obsessive campaign against nonMuslims (Zihaad) yet the Hindu society held itself together.

They have understood it well that there remains at the root a different kind of value system that has given this extraordinary strength to the foundation of Hinduism and that has supported the structure of Hinduism through the time immemorial.

Being historians they have understood better than anyone else that such a structure could be demolished only if the foundation could be substantially weakened. They have already seen how difficult a task it had been, given that with all its might and backing Islamic and Christian imperialism could make only major dents into Hinduism but could not wipe it out, given many centuries to work on one objective. Being intellectual strategists they have known that Marxism could make its way through educated mass of Hindus in a large way only when they start distrusting the fundamentals of their own belief system.

What could be the significance of choosing cow and beef as one of the target issues in this context? Forced conversion of Hindus into Islam and Christian Inquisition in Goa made it a

point to make Hindus eat beef as a measure of their change in faith. Why Islamic imperialists chose to make cow as the target? It was symbolic, an attempt to cut the strong bond. Use of sword helped but did not succeed fully.

Marxists have learned the lesson from this. Besides they were not swordsmen, they were men and women who used their 'pen' as their sword. They knew it works better in today's world! So they planted the lie that Hindus ate beef in Vedic times. This was designed to uproot the faith among the English educated Hindus that their faith was unfounded. Marxists chose to hit at the very base of the value system. For they knew, that is the way to cut people off their roots.

Question arises what is the relevance of this value system in today's world and why was it instituted since time immemorial? Has it been simply a matter of religious faith? Or was there a much deeper cause? The seers of ancient BhaaratVarsh who instituted such prohibitions, did they have any firmer grounds? Were they working towards the larger interest of the humanity in a farsighted manner? Were there any such grounds that could reinforce faith of masses into the doctrines of yesteryears with renewed commitment than ever before?

Why would Hindu Seers forbid Cow Slaughter?

"But when I first began conducting research in 1977, the idea that coronary heart disease could be reversed was thought to be impossible. Equally impossible was the idea that everyday people living in the real world could make and maintain comprehensive changes in diet and life-style. "Even if heart disease could be reversed, you have an unstable theory-because no one can follow your diet," said many foundations and government agencies that we asked to help fund our study at that time. Similarly, many cardiologists told me, "We can't get our patients to eat less red meat or even to take their medications. You expect them to give up meat completely? And start exercising? And practice stress management techniques? And quit smoking? And come to regular group support meetings? It's too hard. Impossible. Forget it. No way." (Ornish 1996) [89]

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[89] "Dr Ornish's work could change the lives of millions … at the end of the year most patients reported that their chest pains had virtually disappeared: For 82% of the patients arterial clogging had reversed. They started to feel better almost immediately, and today they feel great. Dr Ornish's patients are thrilled with their new lives. By the standards of conventional medicine, the impossible has happened." Newsweek, USA commenting on Dr Dean Ornish's Program for Reversing Heart Disease as reproduced in Dr Ornish's book

Commentary

They were cardiologists speaking from their years of experience with many patients. They were talking of patients in a communication age where all kinds of information were readily available. They were speaking of American patients of modern days, the literate patients, and the well-informed patients, the scientifically inclined or at least scientifically conscious patients!

Compare these with patients thousands of years ago when literacy in the society would not be as common as it is today in America. We are speaking of the age when scientific information would not travel from one place to other at the drop of an eyelid as it happens today with the help of electronic media!

Think of the difficulty, physicians of those olden days would be facing in convincing their patients to give up red meat totally!

Why did Vedic sages prohibit cow slaughter? Were they inspired only by religious sentiments or did they deliberately give it religious clothing? Why were they against cow slaughter to start with?

Were they aware of the undesirable effect of red meat consumption on our physiology? Did they want to stop people from consuming red meat totally?

Were they aware that everyone would not listen to medical advice? Did they realize that even if people heed to such advice there will be only few and they too would be inconsistent in their adherence to such caution?

Were they aware that such restrictions would soon be forgotten with time and place? Did they realize that such cautionary restrictions would not be remembered well and followed strictly generation after generation?

Were they aware that with passage of time each newer generation would consider itself more advanced than its prior generation and thus, there would be a tendency to undo the do's promulgated by earlier generation, a phenomenon that is quite common place today?

Were they aware that only way to unite all and make it abiding was to make it a matter of religious injunction? And in doing this, were they working in the larger interest of the community?

Were they aware that only way to effectively stop consumption of red meat was to prohibit cow slaughter altogether, the cow being the largest source of red meat called 'beef' today?

Were they aware that only a total religious injunction would be carried through ages beyond count, generation after generation, so long the civilization with that religious faith would survive?

In placing such religious injunctions, were they working in larger interest of the humanity?

Conclusion

These eminent historians were not planting a lie without a purpose. Indirectly they were telling us that we need have no inhibition against consuming beef. What they were aiming at is that, in time to come, it would not matter to us when we too will start consuming beef. Forced conversion of Hindus into Islam and Christian Inquisition in Goa made it a point to make Hindus eat beef as a measure of their change in faith. These eminent historians wanted to achieve that goal through conviction not torture. They devised the approach that would achieve the result they wanted without even a drop of blood, and the victims would not even know what happened in the process! This has been one of their strategies. Turn Hindus first into indifferent Hindu and gradually into anti Hindu by getting them discard the base covenant of Hinduism: do not eat beef!

4. On Games Church Plays

On the issue of Conversion

Here we have the statement issued by the Pope 'The Coming of the Third Millennium' as quoted by David Frawley in his book:

"The Asia Synod will deal with the challenge for evangelization posed by the encounter with ancient religions such as Buddhism and Hinduism. While expressing esteem for the elements of truth in these religions, the Church must make it clear that Christ is the one mediator between God and man and the sole Redeemer of humanity." Pope John Paul II quoted in (Frawley 2000)[90]

Commentary

Thus, we see Pope speaking of evangelization, which means convert or seek to convert (someone) to Christianity. He says so with reference to Hinduism and Buddhism, which means conversion of Hindus and Buddhists to Christianity is his focus.

He also emphasizes that Christ is the 'one' mediator between 'God' and 'man' and the 'sole' Redeemer of the humanity.

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[90] David Frawley, O. M. D., born in 1950 at Wisconsin (USA) in a family (of European ancestry) with strong Catholic background where one son of the family generally would be a priest. Looking at his natural tendencies, his mother had thought he would be the Catholic priest. However, he turned to Hinduism. Finally, he formally adopted Hinduism and took the name Vamadeva Shastri. He is one of the few Westerners ever recognized in BhaaratVarsh as a VedAachaarya (teacher of ancient Vedic wisdom). He had been at the forefront of questioning the old colonial paradigm within which Bhaaratiya history and Hindu religion had been situated by nineteenth century Indologists. His work shows the way not only for the Westerner who wishes to understand Hinduism but also for those Hindus who know their religion only through the interpretations of the Indologists. His field of study includes Aayurvedic medicine, Vedic astrology, Tantr, Yog and Vedic philosophy. His more specific work is with the Veds themselves, including a re-examination of ancient history in light of new archaeological finds in BhaaratVarsh and a more critical examination of Vedic texts. In BhaaratVarsh, his translations and interpretations of Veds have received acclaim from both spiritual and scholarly circles. He has been able to visit with people in BhaaratVarsh from all backgrounds including swamis, yogis, traditional Braahman priests, Hindu social activists and political leaders, Aayurvedic doctors, Vedic astrologers, Hindu musicians, and modern Westernized Hindus of all types including writers and journalists. (Frawley 2000)

It sounds to me as if God had not been granting salvation for thousands of years through which the humanity survived!

It seems from what Pope says that God simply started this new practice of granting salvation only after he gave birth to Jesus!

Curiously, he claims so, when the very historicity of Jesus is in question after exposition of Dead Sea Scrolls (Qumran texts), which Vatican tried extremely hard to keep under wraps for 45 years after they had been discovered in 1947, for these scrolls confirmed centuries old statement of Pope Leo X (1513-21): "It has served us well, this myth of Christ."

Therefore a few questions arise in my mind as Pope claims that only his product 'Christianity' works, none other do as if religion was a product for marketing!

The question that surfaces in light of such a claim: Does Pope has the direct experience of God?

If he does then he would have known the truth better. How then could he have made a public statement of untruth in the name of God?

If he does not have the direct experience of God then he would not have known the truth in any case.

How then could he have made such a categorical statement in the name of God that Christ is the only mediator between God and man, and the sole redeemer of the humanity?

Coercing or tempting others to give up one's own birth religion is inspired by gross selfishness, which is not a divine characteristic! Hope Pope is aware of this.

Fund raising techniques for Conversion

As we see that conversion of Hindus into Christianity is the business of church. Christianity is a product to be marketed and pope heads that marketing outfit. We also see that it is a product that does not have a direct consumer demand and therefore, it becomes necessary to create a demand. And we all know that to create a demand we need money. It leads to the next question how do we get that money? When we sell a product it generates revenue. Here the style of generating revenue is bit different.

N S Rajaram tells us that some European countries, Germany in particular, levy a 'church tax' of about two percent on every wage earner and thus, the believers in Christianity are taxed for their faith. He also tells us the real reason as to why Pope Pius XII supported Hitler during Second World War.

"In 1944 alone the Nazi contribution to the Vatican amounted to over $100 million – worth nearly a billion and half in today's values. The Vatican managed also to get a large share of the

Nazi gold looted from the Jews of Europe during the Second World War. This has now become a major scandal in Europe. While Swiss banks are opening up their records, the Vatican has maintained secrecy over its collaboration with the Nazis, including its participation in the looting of the Jews of Europe.

Loss of revenue following Europe's rejection of Christianity has led the Church to resort to extreme measures including collaboration with narcotics traffickers and drug money laundering. The Vatican Bank for years has been acting as a conduit for drug money. Its Chief, Archbishop Marcinkus is wanted by the police, in several countries. He has avoided arrest only by staying within the walls of the Vatican, which enjoys immunity as a sovereign state. Investigations in Britain, Germany, Switzerland and Italy have shown that the Vatican is deeply involved in the international drug trade.

The following recent episode will go to show how deep must be the links between the Vatican and drug traffickers. In May 1993, Cardinal Posadas-Ocampo, the highest-ranking Church official in Mexico was assassinated in the Guadalajara airport. Later investigations showed that the Cardinal had been acting as an agent of the notorious Columbian drug lord Pablo Escobar… It is now known that the Cardinal had been trying to arrange safe asylum in Mexico for Escobar. Escobar himself was, later gunned down by the Columbian authorities assisted by the US drug enforcement agents showing that he was badly in need of a safe asylum. …There have been many such scandals, but this is enough to show how far removed the Church is from any spiritual concerns." (Rajaram 1998)

Commentary

Reading this, a few questions come to my mind: How is it that Vatican Bank's Chief Archbishop Marcinkus, wanted by the police in several countries, could avoid arrest by staying within the walls of the Vatican? Did this happen with the permission of Pope? Was Vatican Bank's Chief Archbishop Marcinkus acting with explicit consent of Pope? Why did Pope approve Vatican's involvement in drug money laundering?

Is it because Vatican needed more money? Why would Vatican need more money? Is it to 'buy' more Christians from other religions, something that they name as 'evangelization' and 'Proselytisation' in modern civilized language?

What would be the effect of Vatican's involvement into drug money laundering? Would it be converting younger generations into drug addicts? How important is money? Is it so very important?

What would be the purpose of Vatican's sharing Nazi loot and Nazi gold? What use would it have been put to? Would it have been used for 'buying' new Christians?
What kind of moral value will they have whose rebirth into the new religion has been nourished by the blood of innocents who were tortured, burnt, and killed by Nazis or the younger generations who have been turned into drug addicts? If we nourish the plant with poison, what would the grown up tree yield? May be some day coming generations will ask these questions to pope?

Very Crude methods some adopt

Now, let us look at some very crude methods of raising funds for converting Hindus in particular.

"They are very actively asking for donations in order to convert Hindus in BhaaratVarsh. We see this routinely in the various television channels that they have. Pat Robertson, one of their main leaders, has said that Hinduism is a demonic religion. They show Hindu gods with animal heads and say, "Oh! Look at how primitive these people are." They look at the political and social problems of BhaaratVarsh and say: "These are all owing to Hinduism. Please donate money to our cause so we can go to BhaaratVarsh and convert these people from this horrible religion that they have." (Frawley 2000)

Commentary

Do we Hindus adopt any such cheap techniques to degrade Christianity? Do we say such things about Christians in BhaaratVarsh? What gives Christians right to treat Hindus as dirt?
Let us see how many Christians become vocal about such dirty publicity. Let us see how many major publishing houses become vocal about such cheap tactics. I remember front page of The Times of India 26 December 2002 with a big photo and caption 'Men of War with Man of Peace'. It reminded readers of Christianity as a religion of Peace. The day before on 25 December 2002 the very front page of Times of India carried photo and caption 'Hindutv and Terror planks'. Well they boldly equated on one day Hindutv with Terror and the next day Christianity with Peace. Either they are not aware of Christianity's history of Crusades and horrors of Inquisition or, they have an agenda to suppress the facts and clothe untruth as truth. It also appears that they are not aware of Hinduism's history of tolerance towards all other religions or, they have an agenda to keep blackening Hinduism as did those Marxist-Muslim combine of eminent historians by fabricating Hindu persecution of Buddhism, etc.

Unfortunate part is that many Hindus take the bait. Very recently one VV (initials only, name withheld) aged 28, having difficult times for past 10 years, having lost faith in God, wrote one page full to me somewhat similar things about Hinduism.

Coming back to The Times of India laboriously projecting Christianity's image of Peace let us look at what Jesus of the New Testament says and then let us see how well informed these champions of Christianity are:

New Testament, Matthew "10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter in law against her mother in law. 10:36 And a man's foe shall be they of his own household. 12: 30 He that is not with me is against me." (Holy Bible, King James Version 1996)

Commentary

Now this is what the teachings of Jesus are, and we fools in BhaaratVarsh raise him to the sky, and it is many of we Hindus that do it. We do it because we have been kept in dark. Truth has been hidden from us. Untruth has been laboriously projected before us.

During British days they saw to it that our Hindu education system was replaced by Christian education system. Christian Missionary schools were well funded and patronized by most parents. Today also the same situation continues. So much money flows in to take care of the needs of these missionary schools. So little care was taken of government school funding by Congress Government during the formative years of independent BhaaratVarsh. As a result poorest of poor attended government schools and all those who could somehow afford or fully afford looked for Christian schools to send their children.

Parents wanted their children to get good education so they could later stand of their own in this predominantly English speaking commercial and administrative world of BhaaratVarsh. Parents could not be blamed for they sought material prosperity of their children, least realizing that these Christian schools would do their best to remove their children as far away as possible from their Hindu roots. Thought process with which successive generations grew up was either for disrespect or for indifference towards their own culture and Hinduism.

Macaulay succeeded very well in his designs and plans. He had said:

"We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons Bhaaratiyas in blood and colour, but English in taste, in opinions, in morals and in intellect." (Rajaram 1998)

Commentary

Bureaucrats and political leaders who ran the nation after British left were true to their upbringing as Bhaaratiyas in blood and colour, but English in taste, in opinions, in morals and in intellect. They also saw to it that the same system continued and received all support, and this was the national tragedy. This tragedy most affected Hindus for they formed the largest segment of the Bhaaratiya population.

These people who write for all major newspapers and magazines have essentially similar breeding and they have been taught from childhood to respect Christianity and disrespect Hinduism. Through their writings, they reach English educated Hindus of successive generations, and cement these impressions on their psyche. The game goes on in a cyclic process.

On ShivLingam

We have seen what these Christian missionaries propagate for raising funds to 'buy' new Christians on Bhaaratiya soil. Now let us see what other kind of propaganda we have against Hinduism.

As David Frawley tells us about New York Times citing AmarNaath pilgrimage in BhaaratVarsh as "Hindus going to worship the sex organs of Shiva, the God of Destruction".

This speaks a lot about their own character. Societies dominated by the culture of Christianity are somehow obsessed with sex. They seem to see sex in everything. When Hindus look at the same symbol they think of God but when Christians look at the same symbol they see reflection of sex in it.

Thaakur Shri RaamKrishn ParamHans Dev explained it differently: "Do you know the significance of the Shiv emblem? It is the worship of fatherhood and motherhood. The devotee worshiping the image prays, 'O Lord, please grant me that I may not be born into this world again; that I may not have to pass again through a mother's womb."

In other words, this is about Moksh, which means freedom from cycle of birth and death that is attained by soul's ultimate dissolution in the Supreme Soul. This is why we Hindus see reflection of God in ShivLingam but those whose level of thinking cannot attain those heights naturally see what is most near and dear to them, sex.

Coming to the portrayal as God of Destruction again it is the same story, those who can think only of getting rich by selling arms and ammunitions to poorer nations at high prices and help them fight, cannot do any better than perceiving him as God of Destruction. Some day when their thinking will graduate to higher levels they will come to understand that Shiv in the role of the annihilator, is the one who paves the way for yet another creation.

In this creation something or other is changing every moment. The creation cannot be static, or else it would stagnate. Creation has noble and evil forces both. When evil propensities accumulate beyond limits, the creation has to cease and make a new beginning. It is like an old dilapidated building pulled down to raise a new one. But these are the philosophies that won't enter thick skulls of those who cannot see beyond their body and sex.

There is another side to it. I remember of a rare beautiful afternoon that we were lunching at an open restaurant under mild sun in Toronto (Canada) when an US lady PH (initials only, full name withheld) spoke that she recently read a Bhaaratiya woman who wrote an English novel (I forget the name of that Bhaaratiya woman) where she described Shiv Ling as penis. I wonder if this Bhaaratiya woman novelist had any better thoughts than that of a penis, as she could see only a reflection of it in ShivLingam, when millions of other Bhaaratiya ladies find the image of God in it. The point is that many of our own English educated brass is responsible for this nonsense.

Coming back to New York Times citing AmarNaath pilgrimage in BhaaratVarsh as "Hindus going to worship the sex organs of Shiva, the God of Destruction". Vast Christian population of America is given an exposure to Hinduism in this manner. BhaaratVarsh has 80% Hindu population. Do Hindus say such lousy things about Christianity? Hinduism teaches tolerance towards other religions. Christianity teaches the opposite.

According to Jesus of the New Testament: He that is not with me is against me [Matthew 12.30]. This philosophy of one who is not with me is against me makes Christianity intolerant of any other religion. They did not try to understand Hinduism. They sat on judgment based on what they saw superficially. They still do it not realizing that it only speaks volumes of their ignorance and their lack of spirituality. After all those who can go as low as drug money laundering what more can be expected of them?

Know the unknown Mother Teresa

It is very interesting that there is a common pattern amongst Christian missionaries. One: that they manage to keep a beautiful face before masses. Two: that they love to get crime money and hold to it for 'buying' new Christians. Three: hypocrisy seems to be in their blood. Let us see another extraordinary example.

We Hindus are rather excessively grateful to those who have been good to us. Bishop Heber wrote: 'The Hindus are … more easily affected by kindness and attention to their wants and feelings than any people I ever met with.' Warren Hastings wrote: 'Hindus … are more susceptible of gratitude for kindness shown to them…' … in the 16th century, Abul Fazl, the

minister of the Emperor Akbar, says in his Ayine Akbari: 'The Hindus are … grateful and of unbounded fidelity…' and we have not changed much in that respect.

Interestingly, I was no better. I had learned of Mother Teresa from her biography written after her death by a woman journalist (I forget the name but one of her chapters were titled as 'Poor on the Moon' that I remember vividly). I picked up this book from Flemingdon Park Library in Toronto and I was so impressed by whatever I read that I viewed her as the true KarmYogi of present day, and I also periodically sent money to her organization. In receipt I would receive from her office a small Chit neatly typed with an old typewriter with blessings and a message from Mother Teresa. I would perceive, how nice of them to be saving money on even such small things so that they could spend that money for the poor and the needy! Now I feel like such a fool when I learn the inner story as narrated by N S Rajaram.

"To get at the truth behind the Teresa myth, we need to go to books written by non-Bhaaratiyas. Bhaaratiya journalists, true to their character, have studiously avoided reporting the abuses taking place in her institution right under their noses. Fortunately, several Western writers have written honestly about Teresa and her mission. Two that merit notice are The Missionary Position by Christopher Hitchens and Mother Teresa: Beyond the Image by Anne Sebba.

In her home for the dying, no medication or painkillers are allowed even to terminally ill patients. Even her childcare institution in Calcutta is a cheerless place where children have neither toys nor playgrounds. They are told only to pray." (Rajaram 1998)

Commentary

Reading this I have wondered, whom they were supposed to pray? Would that be anyone other than Jesus Christ? In the disguise of prayer, would it be a clever ploy to convert the kids into Christianity from their very childhood? These kids may not even know the difference between two religions!

"Her hospitals are in a highly unhygienic state. This happens to be the opinion not of a hostile reporter, but of Dr. Robin Cox, editor of the prestigious British publication Lancet – the foremost medical journal in the world.

Mary Loudon, another English investigator found patients sleeping on the floor - as many as sixty in a single room. Even rudimentary health procedures were not being followed. Loudon saw unsterilized needles being used and reused after being simply washed in cold water. Also, patients in need of simple surgery were allowed to die instead of being sent to other hospitals in Calcutta. It was not just patients that were treated under such appalling conditions; even health

workers could not escape infections. Anne Sebba has pointed out that several of the nurses caught tuberculosis, and possibly AIDS. In all these, there is a single remedy offered to the inmates regardless their condition – prayer.

This has greatly contributed to the image of Mother Teresa as a woman driven by faith and love for Jesus; it has contributed even more to her bank balance, for prayers costs nothing. But she did not display the same reserve – not to say piety – during her own illnesses. She was always careful to get treated at the best hospitals in the world like the Massachusetts General in Boston. When she was unable to travel, as during her final illness, she was treated by the specialist at the prestigious R. K. Birla Heart Research Centre in Calcutta – a Hindu charitable institution. So neither money, nor Christian faith, was allowed to come in the way, when her own health was involved. But for the poor it is different. Prayer is good for them.

From the appalling condition of her institutions, one would be wrong to conclude that the Missionaries of Charity is only doing what its limited resources allow. Nothing could be further from the truth. It is one of the richest Catholic institutions in the world. Recently, a single current account in a bank in the Bronx (New York) showed a deposit of $50 million!

Among her special favourites were Charles Keating – now serving a ten-year sentence in a California prison – and Robert Maxwell who committed suicide when the Scotland Yard got too close to him. Both had swindled hundreds of millions of dollars from their depositors and investors. Paul W. Turley, the California Deputy District Attorney who prosecuted Keating stated that Keating stole more than $900 million! Many individuals lost their life savings. Mr. Turley wrote: 'the victims of Mr. Keating's fraud come from a wide spectrum of society. … Most were people of modest means and unfamiliar with high finance.'

Why did Keating give more than a million dollar to mother Teresa? When his case was being tried, she wrote to the trial judge Lance Ito asking him to show clemency towards Keating because 'He has always been kind and generous to God's poor.' In addition, she appealed to the judge to 'look into his heart and do what Jesus would have done in that circumstances.' Learning to this appeal, District Attorney Turley wrote back to Mother Teresa: 'I submit the same challenge to you. Ask yourself what Jesus would have done if he were given the fruits of the crime, …money that had been stolen. …I submit that Jesus would promptly return the money to its rightful owners. …Do not keep the money. Return it to the rightful owners.' But Mother Teresa ignored his appeal and kept the stolen money. This was not the only such instance.

She helped produce political propaganda films for the notorious dictator Duvalier of Haiti and his wife Michelle who stole billions of dollars from their impoverished country before running away to Spain. [Oxford Dictionary, Haiti: From 1957 to 1986 the country was under the oppressive dictatorship of the Duvalier family]. Mother Teresa not only accepted millions from dictator Duvalier (who was guilty of mass executions), but also honours and decorations from his bloody hands.

What is it about Christian missionaries, from Mother Teresa to Pat Robertson, – that draws them to such thieves and mass murderers as Duvalier and Mobutu?

As far as the poor are concerned, Mother Teresa's successor Sister Nirmala put it in perspective: The poor are God's gift, to us. Without the poor we would all be without jobs." (Rajaram 1998)

Commentary

Is it not natural that she got into those doubts that God does not want her. How can God want a hypocrite and a patron of criminals? Sometime ago I had read something like this, that pope was putting Mother Teresa on fast track towards sainthood. Now that I think of it in this context I find myself amused. It sounds like a fast track on sports ground! Well Christian sainthood has to be truly a sport event, and you got to collect lot of points for that; for example, Nobel Prize, 50 million dollars in a single current account in a US bank, and perhaps much more that we do not know of as yet.

No wonder, Gandhi was another such saint whom we called Mahaatma. He was another, of whom I was a great admirer. Good many accounts of his saintly duplicity, you will find in a full chapter dedicated to him in this book. He too was deeply influenced by Christianity. Many Europeans did call him more Christian than many Christians, and they also called him Christ of our times! If you have read how Gandhi weighed Hindu lives and Muslim lives differently during partition of BhaaratVarsh and so many other things, you might start wondering if the influence of Christianity and hypocrisy go together hand in hand?

They told the Creator how to manage the Cosmos

I have often heard present day Hindus say that whatever we do, good or bad, we get the result of our actions in this life itself. I have also seen popular TV serials where the writer makes an important character of the play utter such sentiments. Millions of Bhaaratiya homes view these popular serials and they are further influenced by such philosophy. I have come across English educated Hindus strongly advocating this point of view. I have wondered of its origin.

"There was a time that the belief [birth after death], was held by Christianity too but it was given up at an early stage strangely enough first at the wishes of Empress Theodora. It was condemned at the Council of Constantinople (AD 543) as an Origenist[91] error. "If any one says or thinks that human souls had a previous existence – anathema sit," the Council declared.

It had to do it. Following Plato, Basilides, Origen and many other early Christian writers believed that souls in their original purity pre-existed, that any punishment of hell was temporary, to be followed by the general restoration of all souls to their former state (apokatastasis). But this belief went completely against some of the most fundamental doctrines of Christianity: the doctrines of one life and one judgment, of pre-election, of some saved but many condemned to suffer eternal punishment in hell. Therefore, reincarnation had to be given up." (Swarup, Hindu View of Christianity and Islam 2000)

Commentary

What does this say? In effect, an Empress and Council of Humans attempted to direct the Creator of this Universe that the Creator must change His Management of Cosmos, because these handfuls of humans did not like the thought of rebirth! Council also told rest of the humanity that if anybody said or thought of it, such person would be accursed (anathema). Oxford Dictionary describes, Anathema as a formal curse by a pope or by a council of the Church, excommunicating a person or denouncing a doctrine.

Many people today do not believe in rebirth. Their disbelief may have been inspired this. Handful men engineered such thinking centuries ago. Most people today have remained ignorant of this engineered fact. The fact may have remained out of circulation by efforts of those who did not want it known to the masses.

Dead Sea Scrolls/Qumran Texts

Most Bhaaratiyas believe that Jesus was a historical figure, meaning he was a real person, not a creation of fiction. Bhaaratiya press, particularly the major English media, could not have been unaware of Dead Sea Scrolls but sure they must have been unwilling to give it due coverage.

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[91] Oxford Dictionary describes, Origen (c.185-c.254) as Christian scholar and theologian, probably born in Alexandria. His most famous work was the Hexapla, an edition of Old Testament with six or more parallel versions. His Neoplatonist theology was ultimately rejected by Church orthodoxy.

Those interested in greater details may want to read Allegro, John Macro, The Dead Sea Scrolls: A Reappraisal (Second edition), Penguin Books, London, 1990; Eisenman, Robert and Michael Wise, The Dead Sea Scrolls Uncovered, Penguin Books, New York, 1992; Vermes, Geza, Dead Sea Scrolls: Qumran in Perspective, Revised edition, S C M Press, London, 1994; Rajaram, N S, The Dead Sea Scrolls and the Crisis of Christianity: An Eastern view of a Western Crisis, Minerva Press, London, 1997. Let us hear the suppressed facts in the words of N S Rajaram:

"The media in BhaaratVarsh has been almost totally silent on one of the major international stories of our time – the release, of famous Dead Sea Scrolls by the Huntington Library and the breaking of what is known as the 'Scrolls monopoly'.

One of the most significant archaeological finds of this century took place in 1947, at a place not far from Jericho in the Qumran region of Palestine. These are now famous, as Dead Sea Scrolls… The Scrolls are known collectively as 'Qumran texts'…

Most of the Scrolls came to be deposited at the Dominican controlled institution known as the Ecole Biblique – short for Ecole Biblique et Archaeologique Françoise de Jerusalem (French Biblical and Archaeological School in Jerusalem).

The expectation was that the task of collating, editing, and translating the scrolls would be carried out by the experts of Ecole Biblique assisted by a battery of visiting scholars.

Around 1950, when no one had any inkling of what they might contain, a few Qumran texts were released. Biblical scholars soon began to notice that they indicated that… Then Andre Dupont-Sommer, a distinguished Biblical scholar from the Sorbonne in Paris noticed that some of the Scrolls included references to… others, notably John Allegro, agreed with him. In a widely reported radio talk, Allegro went on to observe… this received wide coverage in the press including such important newspapers as The New York Times. [Late John Marco Allegro, probably the foremost Biblical scholar of his time]

Unknowingly Dupont-Sommer (and Allegro later) had opened a hornet's nest. All this was too much for Church authorities. [Allegro had examined the scrolls in original]

They felt deeply threatened by the revelations of the Dead Sea Scrolls that went so far as to question the very existence of Jesus as a historical person.

What then happens to Christianity – a creed that owes its legitimacy and authority as the teachings of Jesus Christ said to be God's only Begotten Son?

They felt it would only be a matter of time before the whole foundation of Christianity would collapse taking the Church with it.

Fortunately for the Church, the Scrolls still remained firmly under its control, in the custody of Ecole Biblique – a Vatican controlled institution… Father de Vaux and other Catholic scholars made sure that no more texts were released. [Ecole Biblique head at that time was Father Ronald de Vaux, a French monk belonging to the Dominican order]

Both the public and the academics were unaware of the fact that the Ecole Biblique, and therefore the Scrolls were under the secret control of the Vatican… this monopoly situation - with no outsider permitted access - prevailed from 1947 until 1991.

Then, suddenly, events took a dramatic turn. On 5 September 1991, American newspapers reported that Professor Ben-Zion Wacholder of the Hebrew Union College in Cincinnati and his doctoral student Martin Abegg had used the secret concordance of Hebrew words prepared by the scholars of the Ecole Biblique (and leaked by someone) to recreate the texts with the help of computer analysis. They claimed 80% accuracy in their reconstruction.

Less than three weeks later, there was a still more dramatic announcement. On 22 September 1991, the Huntington Library in California, which had photographs of all Dead Sea Scrolls, released them to the public.

But the drama was only beginning… to the great surprise of everyone, within weeks of their release to the public by the Huntington Library, Eisenman and J. N. Robinson published, a two-volume edition containing photocopies of all the Scrolls manuscripts under the title A Facsimile Edition of the Dead Sea Scrolls. [Robert Eisenman, a well-known Biblical historian from California State University]

Soon after, Eisenman and Michael Wise – the later an expert on Semitic languages from Chicago – published also translations of the 50 most important texts of the Dead Sea Scrolls with commentary under the title Dead Sea Scrolls Uncovered: The First Complete Translation and Interpretation of 50 Key Documents withheld for over 45 years.

Upon learning that Eisenman had contracted with E J Brill of Leiden (Holland) to publish his Facsimile Edition, the Vatican used its great influence to have the publisher back out at the last moment.

Later, Biblical Archaeological Society of Washington published the two-volume Facsimile Edition. Less than a year later the Penguin edition of Dead Sea Scrolls Uncovered also appeared.

What Eisenman, Allegro, and other Biblical scholars found is that the picture of Christianity emerging from the Scrolls is the opposite of what has been presented by the Church.

This means that the Church and its priesthood, for two thousand years, have been feeding as 'TRUTH' the exact opposite of the real truth.

So, the Gospels, far from being a historical account of the life of Jesus, are nothing more than a fiction – even a pious fraud.

But the Gospels distorted all this by blaming the Jews for killing their 'Son of God'! …The Jews have been made to pay a terrible price for this fabrication.

Its [Christianity's] scripture and its history owe more to forgery and plagiarism than any divine inspiration. It is the most massive forgery and the greatest deception in all history. [Plagiarism: The practice of taking someone else's work and passing them off as one's own]

The Church has known all this, for Pope Leo X (1513-21) admitted centuries ago: 'It has served us well, this myth of Christ.' This is what they tried desperately to keep secret by suppressing the Dead Sea Scrolls." (Rajaram 1998)

Commentary

We see that popes had already known that Jesus was a fabrication not a true historical character the way it is laboriously portrayed. We also see how hard Vatican tried to hide the archaeological findings from becoming known to public. For doing that they needed money and we know how money is earned by them through Nazi contributions, gold looted from Jews of Europe and stooping down to the level of drug money laundering. Now let us see what effect these great deeds of Christianity have on those who carry the message of Christianity to the masses, that is, the priests and seminarians.

Western Christian Priests leaving Christianity

Despite considerable efforts by Vatican to keep archaeological findings of Dead Sea Scrolls a well-guarded secret, it seems to have taken its toll on those who professed Christianity. Those interested in greater details may want to read Peter De Rosa, Vicars of Christ: The dark side of the Papacy, Corgi Books, London, 1988. For the purpose of our readers it may be sufficient to quote some of it from the works of N S Rajaram.

"Peter de Rosa, a former Catholic priest who had access to official Church documents, cites a secret Vatican study: "It revealed that from 1963 to 1969 over 8,000 priests had asked to be

dispensed from their vows and nearly 3,000 others had left without waiting for permission. The study estimates that over the next five years 20,000 would leave. The estimate proved to be far too conservative. Matters were worst in countries that pontiffs had relied on for providing missionaries. Holland, for example, used to produce over 300 priests a year. Now ordinations are almost as rare as mountains [in Holland]… the average age of those who remain is a startlingly high 54. The future, too, looks bleak. Over the last twenty years, the number of Seminarians in the States [America] has fallen from 50,000 to 12,000." (Rajaram 1998)

"A loss of 76% in less than 2 decades! Even this understates the real loss because seminaries that do remain open have fewer students and teachers than they used to. Many of them have been kept alive only through a massive infusion from Third World countries like BhaaratVarsh and Philippines; even the Untied States Army has been reduced to employing these non-Americans as chaplains. And these men and women have been lured less by faith than by the attractions of a more comfortable life in the West. In this context it is worth noting that Mother Teresa's Missionaries of Charity is a major source of these priests and nuns, especially the latter, for few are forthcoming from Western countries.

The situation has grown steadily worse since that time. When Pope John Paul II visited the United States in October 1995, newspapers reported that the number of Seminarians in the country was only 3,500 in 1993! It is probably less than 3,000 today. It is not easy to see how it can survive without a clergy to lead its communal organizations. Like Islam, it must keep on expanding simply to survive.

To this I may add a personal note. During a recent trip to Frankfurt, Germany, I ran into a young Bhaaratiya Christian from Tamil Naadu. He told me he was on his way to Scotland to lecture to them about the Bible! How many Scots were able to follow his lectures in English delivered with a very pronounced Tamil accent, it would be interesting to learn. It would be no less interesting to learn the size of his audiences, especially after his first lecture.

What is true of the losses in priesthood is true also of its age profile: the numbers understate the real loss. [*Koenraad] Elst tells us that the average age of Catholic priests, in the world is 55, whereas in Netherlands (i.e. Holland) it is an astonishingly high 64 and still rising. And those that leave the priestly professions are invariably the younger members. All this is stark testimony to the bankruptcy of the institution. The simple fact is: the Church is imploding. Thus the

condition of the Church is of far greater importance to its officials than to its devotees who are deserting it in droves.

...People of the West, now mired in deep spiritual crisis, have recognized that the Church cannot help them cope with problems in this world; it can only promise them salvation in the next while enriching itself. It is hardly surprising that they should be looking East in increasing numbers." (Rajaram 1998)

Missionaries on Hindu Caste system

Very often we Hindus come across uncomfortable references to our caste system. It has been stigmatized to such an extent that I have seen references to caste system as if that is all in Hinduism; as if Hinduism stands for caste system, and caste system stands for Hinduism. Period.

I have also seen Hindus feeling helpless to answer the issue of caste system with a feeling that it has been a disease of Hinduism. It is necessary, therefore, that we understand it in proper context. Until we understand when and how this term caste system came about in existence, when and how this concept of caste system was developed, and how and by whom this stigmatic concept has been kept alive, and for what purpose; only when we understand all this, then alone we will be able to stand up and say with conviction, stop this nonsense, get yourself educated and then talk about it.

First, how the term caste came about in its existence on Bhaaratiya scene. It were the Portuguese missionaries who introduced this term in a derogatory sense to describe Hindu society. In doing so, they made one fundamental mistake that they assumed, Braahmans (Brahmins) in Hindu society commanded the same position, as did Christian clergy in Europe, in their own time.

This was a fundamental mistake because Braahmans did not control the economy, nor the army as did Christian clergy, in their times, in Europe. They did not realize, or did not want to realize, that the situation was opposite, Braahmans were economically dependant on other classes of people in the society, and they had no hold whatsoever on the army, which was an exclusive domain of Kshatriya (warrior/military) class.

“The people and the rulers of Europe had to carry on a thousand year struggle to free themselves from the theocratic hold of the Church over nonreligious (secular) institutions and activities.” Oxford Dictionary describes, theocracy as a system of government in which priests rule in the name of God or a god. Braahmans in Hindu society did not enjoy that position.

I wish to clarify another thing in the beginning that I am no Braahman by birth and therefore, I have no vested interest in defending the issue. If I have any interest it is to support the truth and make Hindus aware of the big conspiracy that was launched centuries ago by one interest group and is being fully exploited till today by other interest groups. It is important that Hindus recognize these enemies within and take a stand against them, or else they would continue divide the Hindu society for their own ulterior ends.

Coming back to the main topic, Braahmans in Hindu society were entrusted with the responsibility of performing religious ceremonies and teaching children, as they were the most literate class of the society. They had nothing to do with the army, nor management of economy. Therefore, it was absurd for the missionaries to have conceptualized them equivalent of Christian clergy of their own time as in Europe. This showed gross ignorance on their part about the structure of Hindu society. All they did was to impose over us what they understood of their own social structure.

Later day missionaries, who may have discovered this folly, had a strong reason for keeping alive the false notion that Braahmans, in their interest, divided the society into factions making caste system. Their reason was very simple. They needed to convert Hindus into Christianity. They knew well that they could only do so with the most illiterate segment of the society in good numbers and with substantial ease. It served their purpose well to convince these people that it were Braahmans who did it all to them, and it is these Braahmans that hold the reign to the Hindu society, and therefore, they had no future in Hindu society; their only recourse was to come to the folds of Christianity, which has no caste system at all.

On this ground they sold Christianity to these people and theoretically, they were assured no caste within Christian society. One wonders, why is it now that these very Christian missionaries in BhaaratVarsh are fanning another kind of agitation asking special government considerations for so-called Dalit Christians? If Christianity is a casteless society where do these Dalit Christians spring up from?

Well the only answer could be found in classic duplicity of Christianity, of which we will see many examples scattered over here and after. The fundamental hypocrisy imbibed in Christianity did not spare the Christ of our times Gandhi. We have seen ample evidence of his saintly duplicity, and we have also seen how close he was to Christian faith and why he was called by Europeans that 'he is more Christian than many Christians'.

Coming back to missionary conspiracy, it is this utopian theory of Braahmans ruling Hinduism and Hindu society that they sold to likes of Jyotirao Phule and such champions

who fanned the idea further and it is now being politically exploited to the full extent by interest groups.

Those unaware may want to note that Dr B R Ambedkar who is supposed to be the anchor of that segment of the society that is termed differently like untouchables, scheduled castes, scheduled tribes, or whatever but generally understood as that of people who are under discussion here. He was a learned person and he says just the opposite: "There was a continuous feud between the Shoodr kings and the Braahmans in which the Braahmans were subjected to many tyrannies and indignities. As a result of the hatred towards the Shoodrs generated by their tyrannies and oppressions, the Braahmans refused to perform the Upanayan of the Shoodrs." As Ambedkar was understood to be a Shoodr himself, his comments about Shoodr tyrannies cannot be set aside lightly.

"It is interesting, and embarrassing for contemporary Ambedkarites, that Babasaheb held the Shoodrs guilty of their own status; but perhaps they can take some consolation from visualizing how the Braahmans were at one time 'oppressed' and 'subjected to many tyrannies and indignities'." (K. Elst 1993)

Commentary

The beauty is that these missionaries sell the very opposite idea of Braahmans causing to Shoodrs what the most learned man of 20th century amongst the Shoodrs community saying that it were Shoodrs who did it to Braahmans. So you see how effective money and propaganda can be in creating images far from reality.

Whose purpose is served? Those who have to gain something from it. Whose interest suffer the most? Those who take the bait. Politics is such a thing that it has no loyalty to any one except to self interest. Christianity is a politicized religion, not a spiritual religion.

So far about the missionaries, but why the others? Who those others are? One, Marxists academics. Two, Macaulayite elite. Three, politicians targeting vote banks. Thus, we have combined efforts and resources of academics, administration and power camps behind it. Let us look into their respective areas of interest in keeping the myth alive and keep fanning it.

Our readers are by now well aware of Marxist interest in subverting Hinduism, as we have dealt with it in great detail in earlier chapters. Therefore, we will avoid its repetition.

As for Macaulayite English educated elite, it is the way to remain the super caste where they pull most of the strings from behind the screen and hardly anyone noticing their deeds.

Politicians, of course, have no loyalties to the truth; they can only understand the language of votes.

Common people understand none of these except they play as the pawns in their hands that have acquired mastery in the game of chess employing humans as the cast.

I can write many more pages on the subject but I shall refrain from it for the time being leaving you with some food for thought. Do think about the following questions.

We have earlier given testimonies of many foreigners who visited BhaaratVarsh during 2,300 years from 404 BC to 19th century and what they all recorded about Hindu society and its love for truth and justice. Do you think that a society so well acclaimed by all for its justice would be so unjust towards a vast segment of the society as is portrayed by the interest groups and those hostile to Hinduism?

Vast segment because as Koenraad Elst says, "Today, the Shoodrs form the majority of the Hindu population even in North BhaaratVarsh, while in South BhaaratVarsh, they exceed the 90%. Even after subtracting the SC/STs (Schedule castes/Scheduled tribes), they form the bulk of the Hindu population in every part of BhaaratVarsh."

Think for a moment, could all those foreign visitors over those 2,300 years have missed such a gross injustice situation to such a vast segment of the Hindu society and spoken so highly for Hindu love of justice and truth? Don't you think something very significant is being withheld by those who have been all along propagating Braahman injustice towards Shoodrs?

Go back to the first chapter and read carefully the whole of the account given by Indologist Max Muller. Those few pages were taken from his book of total 269 pages, published by Penguin under the title 'INDIA What can it teach us?' He speaks of so many things about Hindu society but not of caste system, which is today portrayed as the biggest disease of Hinduism. Now come to think of it, he delivered these lecture at Cambridge in 1882 to inform Indian Civil Service aspirants about Hindu society but he did not consider caste system worth mentioning though his lectures were not small considering the number of pages in the book now.

So, it was 1882 and after some 25-30 years Gandhi became very active on Bhaaratiya scene. Nowadays, many interest groups spread the impression that Gandhi worked relentlessly to get Hinduism rid of this disease. Here one wonders, if this were to be true, what then transpired during those 25-30 years that made it such a stigma to Hinduism? Or, was it true at all?

Sometimes before I read, when Kanshi Ram said in the Parliament that untouchability was not on the agenda of Gandhi, no one stood up to object this. Why? Was it true? It may be a different thing that Gandhi felt for untouchables, but then it is quite different that he worked relentlessly for getting Hindu society rid of this disease.

You see how things are blown up beyond proportion by media abuse and abuse of power and position by interest groups who have to benefit from it some way or other! But the best part is, many educated people and well-educated people take the bait and believe in it as it is shown to them without bothering to think more about it analytically. This is the awesome power of media in modern times, and its capability as opinion-makers is enormous. It is a different thing whether prominent media understands its responsibility towards the nation, or it simply toes the beaten path.

There is something else that bothers me. I have often heard the generalized impression, probably created by those who had to benefit by it, as if all Shoodrs were untouchables. This term untouchable is very significant in this context because the kind of sentiment it generates amongst today's educated mass is something worth considering. Human untouchability is essentially viewed as a crime against humanity by many. Therefore, here are a few pertinent questions that you might want to brood over. I would not want to give you all the answers at this point. I would prefer you first come to the questioning stage, question all that you have been told so far, question whether they all continue to sound the only truth and the whole truth. We will talk after that, in some other work, about the other side of the truth that has been kept under wraps, on purpose, by those whose interests will be in jeopardy if today's Hindus were to know and understand the whole of it.

Coming back to untouchables, as if all those were untouchables, let us start with the most startling example of Dr B R Ambedkar himself who was the first one to lead his numerous followers to Buddhism. It was 2 October 1956 coinciding with Gandhi's birth date, that this conversion ceremony took place at Naagpur. Dr. Ambedkar repeated on this occasion what he has been saying for years: that only conversion could really change the social status of the lowest class. It is a different thing whether the test of time has proven it to be correct or not.

Dr B R Ambedkar was Gandhi's contemporary and he is said to be one of the victims of this cast system being untouchable in a Hindu society. At least this seems to be the impression amongst those who consider untouchable, scheduled caste, Dalit all such terms interchangeable, effectively speaking of same and by and large untouchable among Hindus.

Now to the question, if Ambedkar was so-called untouchable, as many seem to believe then, how is it that the untouchable Ambedkar attended schools, colleges and universities in company of other Hindus? How the untouchable Ambedkar acquired his doctorate? How the untouchable became the Law Minister of BhaaratVarsh? How the untouchable tabled the Constitution of recently independent BhaaratVarsh, which was predominantly a Hindu nation? We are not talking of today. We are talking of those days when these untouchables

were said to be vastly oppressed section of the Hindu society. One needs to think, how much of the issue is politicized to a purpose?

Who all were to benefit by such politicized propaganda? Were Christian missionaries one of them whose prime objective was to add to the numbers by converting poor, illiterate Bhaaratiyas into Christianity often by lure of money and with propaganda hostile to Hinduism? Did the Macaulayite English educated elite have any interest in anti-Hindu propaganda? Did the Marxist group of historians and Marxists, in general, have any vested interest in promoting anti-Hindu feelings?

Before ending this discussion for the time being, let us see what a French journalist Francois Gautier has to say:

"BhaaratVarsh has had an untouchable President. Has the USA ever had a Black president or vice-president?"

Not for US alone to think about, but for all who champion themselves in human rights.

5. On Church Splitting the Nation

Justice Niyogi Commission Report

We Hindus may be vaguely aware that Christian missionaries are active in tribal areas converting Aadivaasis (aboriginal) into Christianity but we may not be aware of the gravity of the situation. Let us walk you through the findings of Niyogi Committee, and its documented facts. Dr Niyogi, retired Chief Justice of the Naagpur High Court published his findings way back in July 1956,

"The separatist tendency that has gripped the mind of the aboriginal under the Lutheran and Roman Catholic Missions is entirely due to the consistent policy pursued by the British Government and the Missionaries. The final segregation of the aborigines in the Census of 1931 from the main body of the Hindus considered along with the recommendations of the Simon Commission which were incorporated in the Government of India Act, 1935 apparently set the stage for the demand of a separate State of JhaarKhand on the lines of Pakistan." (Justice Niyogi Committee Report 1956) (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

Commentary

We know that finally we have a separate State of JhaarKhand now, and it is an eye-opener that the manipulative process had started long before.

Let us see where all this manipulative process had been active and if we know more about the outcome. For quite sometime we had been hearing about Nagas and currently it has become a political major in its own merit. We go back to 1956 report of Chief Justice Niyogi:

"This attempt of the Aadivaasis initiated by the Christian section thereof is a feature which is common to the developments in Burma, Assam and Indo-China among the Karens, Nagas and Amboynes. This is attributed to the spirit of religious nationalism awakened among the converted Christians as among the followers of other religions. But the idea of change of religion as bringing about change of nationality appears to have originated in the Missionary circles... thus, while the Census officer isolates certain sections of the people from the main bodies, the Missionaries by converting them give them a separate nationality

so they may demand a separate State for themselves." (Justice Niyogi Committee Report 1956) (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

One of the members of the Niyogi Committee was Mr K C George, a Professor in the Commerce College at Wardha, he represented the Christian community. The Committee quoted Christian Post-war World Policy from several Christian sources.

"The aim of the Policy in BhaaratVarsh was threefold:

(1) To resist the progress of national unity...

(2) To emphasize the difference in the attitude towards the principle of coexistence between BhaaratVarsh and America...

(3) To take advantage of the freedom accorded by the Constitution of BhaaratVarsh to the propagation of a religion, and to create a Christian party in the Bhaaratiya democracy on the lines of the Muslim League ultimately to make out a claim for a separate State, or at least to create a 'militant minority'." (Justice Niyogi Committee Report 1956) (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

Commentary

How wonderful, come to think of it, the Constitution grants them the freedom to propagate their religion, and they make it political ammunition against the nation. In BhaaratVarsh, by and large, common man is unaware of Christianity's history in Europe. "The people and the rulers of Europe had to carry on a thousand year struggle to free themselves from the theocratic hold of the Church over nonreligious (secular) institutions and activities." Oxford Dictionary describes, theocracy as a system of government in which priests rule in the name of God or a god. Now that the church is more or less out of big business in Europe it is spreading its wings in Asia, and BhaaratVarsh in particular offers it the most promising ground on account of its unique historical background about which we have discussed earlier.

Let us see how church operates its multinational business and how it does the funding. Niyogi Committee report gave the amount of money that was employed by church in BhaaratVarsh during 4 years, more precisely, from January 1950 to June 1954. Report gave country-wise contribution totalling to 29 Crores some 50 years ago, which would be equivalent 7,424 Crores (1.5 billion dollars) in today's values.

Look at the enormity of this amount used for 'buying' new Christians and cultivating a religious nationalism in them, which in effect is a separatist move and essentially an anti-

national activity. The beauty is that when someone makes a noise about this, it gets branded as Hindu communalism and our major English media gladly obliges them denouncing such Hindu communalism.

Report indicated that most of this money was received in BhaaratVarsh in the name of maintaining educational and medical institutions but in reality spent on Proselytisation. Proselytize means convert or attempt to convert (someone) from one religion, belief, or opinion to another, describes the Oxford Dictionary.

Naturally, it serves Western media well to promote the poverty stricken image of BhaaratVarsh ignoring substantial growth it has had in various segments of national development because such image helps them collect more and more resources in the name of helping poor of BhaaratVarsh medically and educationally but finally using such collections for ulterior purposes, to gradually build a church regime which Europe has now rejected.

Niyogi Committee Report further provided how mission schools were used: (a) Harijan and Aadivaasi students were given free hostel facilities, food and books provided, note provide, they attended Christian prayers; (b) If a student failed to attend the Bible class but attended rest of the classes, s/he would be treated as absent for the whole day; (c) School celebrations were used for showing the victory of the Cross over all other symbols; (d) Hospitals were used for putting pressure on poor class patients to embrace Christianity.

On how Mission Orphanages worked, it revealed that during famines and other natural calamities such as flood and earthquakes, orphans were collected to be raised as Christians.

On how Roman Catholic missions had specialized in money-lending business was also revealed, poor people often approached the missionaries for loans which were written off if the debtor became a convert; otherwise he had to repay it with interest which was often found difficult. Protestant missionaries and others cited before the Committee instances of how this method worked.

One of the conditions for getting a loan, for instance, was that the recipient agreed to chop off the topknot (choti), the symbol of his being a Hindu. Some of the people who had received loans were minors and casual labourers.

When one member of a family had taken a loan, all the other members of that family were entered in the book as potential converts. [Note: Isn’t it big business?]

The rate of interest charged was 10% and in a large number of cases examined, one year’s interest was deducted in advance.

The Committee questioned many, and on being questioned, the people without any hesitation, said that their only purpose in going to the Mission had been to get money; and

all said that without the lure of money none would have sought to become Christian. Looking at these findings of the Niyogi Committee, wouldn't you agree that it is nothing but 'buying' new Christians with their money power? Hope you appreciate why I do not call it conversion but I call it buying.

Let us look at other innovative ways that these Missions adopted. The Committee found that new converts were employed as prachaarak and their job would be to sell Christianity to others. This reminds me of an interesting personal episode. During year 2000, I moved to New Mumbai and initially I cooked for myself but due to sickness, employed a SriLankan woman Jennifer (earlier Zeenat) to cook for me. One day she brought some Jehovah's Witness booklet for me, and out of politeness I accepted it. Encouraged by my acceptance of the booklet, another day she suggested that she would bring her superior prachaarak one day to discuss with me. This time I told her, please do not. What amuses me that they stop at nothing, she even tried to convert her employer (me) knowing well that I was a devout Hindu and my house was full of Hindu deities.

The Committee also found that Christians working in various government departments were exhorted and expected to participate in the game. Those who did not help were cursed in missionary publications. Christians placed in higher positions and missionaries who became influential members of the Janpad Sabhaas put pressure on junior officers for influencing people in favour of Christianity. What we see here is that they worked on all fronts possible, they left no stone unturned.

The Committee also found that: (a) Missionary publications attacked idol worship in rather offensive terms; (b) Dramas in which idol worship was ridiculed were performed in schools and elsewhere; (c) Songs to the same effect were composed and sung.

But, on the whole, the Committee noted that preference was given to vicious attacks on Hinduism, which was held up as a false religion.

Now let us stop for a moment and think, why did Bhaaratiya Constitution give the freedom for propagating religion to all? Was it for this purpose?

Also, let us ask the Press, those with substantial resources and reach, the bigger ones who play the role of opinion-makers to the nation; what are they doing today? Are they doing any findings on their own? Are they serving the nation well when they have readily cooked material in form of the Niyogi Committee Report? Did they publicize it sufficiently enough to raise public awareness and by developing public opinion did they force the administration to take corrective measure? What is the role of media in a democratic set up like ours? Or, did they find themselves helpless in front of enormous money power of these missions? Or, were they bought over by these missions?

Let us see what the Committee reported on mass Conversions.

"Persons of varying ages from 60 years to 1 (one) year are shown as converts and the list includes women and children also. We have met many Uranos in the course of our tours and we were struck very much by their total absence of religious feelings." (Justice Niyogi Committee Report 1956) (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

Commentary

This was with reference to the list of 4,000 converts made within 2 years in Surguja district as shown in Government records. Now let us look at the methodology. A child of 1 year is converted or 'bought' as a new Christian. Now this name goes into government records and in later years census details show vast number of Christian population in a district. Then different demands are put up for various kinds of benefits and privileges for that community being a minority community. Over a period of time it becomes a majority community in a particular area. Then the methodology changes; there comes the demand for a separate State for the people of that religion.

This all happens within the framework of democratic setup in a Secularist society. Here the meaning of secularism changes depending on the needs. First it is government support for minority religion. Then it is separate state for majority religion within one particular state. None of it is communalism. Communalism is anything that is said against it. And if by mistake something like this is done for Hindus then it is anti-secular. The beauty of the whole game plan is that all this happens with support of pseudo-secularist (Marxist and Congress party and academics with those loyalties) and popular media.

The Committee noted that Missions refused to produce Baptism records due to the fear of Truth being out... As a rule, groups have been converted, and we find 'individual conversion' has been an exception rather than rule. We have come across cases of individual conversion only of persons who are village leaders and they have invariably been followed by 'Mass conversions' of the entire village soon after.

Immediate prosperity of these converted village leaders were striking, and explanations were offered that it had nothing to do with the mass conversion of the whole village. Committee noted that they did not find such explanations acceptable.

So what we see here is that the village leader is approached and bribed to lead the whole village into mass conversion.

Let us look back at the first chapter where we have given documented records of many foreign visitors who came to BhaaratVarsh during last 2,300 years and recorded their individual observations about the qualities of Hindu society. And then let us compare it with present scenario. What a downfall. Reason: bad company. Influence of bad cultures that have worked on our society for past thousand years, and gradually eaten it up.

The Niyogi Committee Report expressed the view that conversions led directly to denationalization. Greetings such as 'Raam Raam' and 'Jai Hind' [Victory to BhaaratVarsh] were substituted with 'Jai Yeshu' [Victory to Jesus].

"The Supremacy of the Christian flag over the National flag of BhaaratVarsh was also depicted in the drama, which was staged in a school at Jabalpur." (Justice Niyogi Committee Report 1956) (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

When Goa was liberated from Portuguese and merged with BhaaratVarsh, the Missionary paper Nishkalank [unblemished] strongly propagated against it. They wanted Goa to remain part of Portugal. This is another example of anti-nationalism.

"Evangelization in BhaaratVarsh appears to be part of uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives. The objective is to disrupt the solidarity of the non-Christian societies, and the mass conversion of a considerable section of Aadivaasis with this ulterior motive is fraught with danger to the security of the state. The Christian Missions were making a deliberate and determined attempt to alienate Bhaaratiya Christian Community from their nation. The Community was most likely to become a victim of foreign manipulations in times of crisis." (Justice Niyogi Committee Report 1956) (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

"The history of the Christian missions provided ample proof that religion had been used for political purposes. Evangelization was not a religious philosophy but a force for politicization. The Church in BhaaratVarsh was not independent but accountable to those who paid their upkeep. The concept of 'Partnership in Obedience' that covered the flow of foreign finances to the Church was of a piece with the strategy of Subsidiary Alliances, which the East India Company had employed earlier for furthering and consolidating its conquests. And conversions were nothing but politics by other means." (Justice Niyogi

Committee Report 1956) (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

The missions found themselves at loss to challenge the findings and conclusions of the Niyogi Committee Report and therefore, they responded by branding it 'Hindu communalism' and they warned against the 'danger of Hindu Raaj'.

The missions managed to get support from some persons of public standing in BhaaratVarsh like Dr Hare Krishn Mahtab, then Governor of Bombay. Two months later, in September 1956, the Minister of State for Home Affairs, B N Datar, came to their defence:

"No steps would be taken to check the work of foreign missionaries," he declared in Parliament." (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

Commentary

Alas! All were sold out?

Years later, when Congress Government was toppled for sometime, Om Prakash Tyagi, a Janata Party Member of Lok Sabha, who was elected in 1977 after the Emergency (1975-77), introduced a Bill in the Parliament on 2 December 1978. Few months later, Janata Party split and Morarji Government had to resign, Congress party came back to power. Tyagi's Bill could not even be discussed in the Parliament.

50 valuable years have been lost and nothing has been done to take corrective measures. Emboldened by this apathy on the part of our government, media, intelligentsia and public, I would not be surprised if Christian missionaries have stepped up their activities very substantially during these 50 years. This is gross abuse of Constitutional freedom in democratic setup. It is not enough to have democracy; it is important that we have the will to enforce it and prevent its abuse. I cannot withhold my desire to quote Shri Sita Ram Goel here:

"The first Prime Minister of independent BhaaratVarsh became the leader of a Muslim-Christian-Communist combine for forcing Hindus and Hinduism first on the defensive and then on a run for shelter. Now on everything which Hindus held sacred could be questioned, ridiculed, despised and insulted. At the same time the darkest dogmas of Islam and Christianity were not only placed beyond the pale of discussion but also invested with divinity so that anyone who asked any inconvenient questions about them invited the attention of laws which were made more and more punitive." (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

Commentary

During 20 years (1951-71) the Christian growth in Nagaland was 252%, how? During the same period in Tripura we had 299% growth in 20 years; magic? North-East had 1% (1901) of the whole; it grew to 8% (1951) and 13% (1971) of the whole; but by 1998 it became 40% of non-southern Christian population.

Shourie tells us, it costs 145 billion dollars to operate global Christianity, records a book on evangelization. The Church commands 4,000,000 full time Christian workers, it runs 13,000 major libraries, it publishes 22,000 periodicals, and it operates 1,800 Christian Radio and TV stations. It runs 1,500 universities and 930 research centres. It has 250,000 foreign missionaries and over 400 institutions to train them. These are 1989 numbers. No wonder Church needs Nazi gold looted from Jews of Europe and drug money to support this gigantic multinational operation.

That all is the story of today but for a change let us see the Christian spirituality some 180 years ago. We refer to a chapter 'Spiritual Advantages of Famine and Cholera' in a Catholic publication 'India and its Missions' brought out in 1823; the chapter carries a report from the Archbishop of Pondicherry to his superiors in Europe which states:

"The famine has wrought miracles. The catechumenates are filling, baptismal water flows in streams, and starving little tots fly in masses to heaven... a hospital is a ready made congregation. There is no need to go into the highways and hedges and 'compel them to come in'. They send each other." (Goel, Pseudo-Secularism, Christian Missions and Hindu Resistance 1998)

Commentary

What a wonderful expression of spirituality from a high dignitary of Catholic Church. This speaks lot about their character, if they had any.

All that we have seen happening so far, has been constantly and consistently reshaping Hindus and Hinduism. We have seen where we started 2,400 years ago, and where we have ended today; an extraordinary journey indeed, and what a downfall. Hope, we wake up now at least!

Epilogue

Arise Arjun

Arjun had seen injustice, and that was Adharm. If Arjun had remained indifferent the society would have disintegrated. Arjun needed to rise to the occasion. He had to fight against the continuing Adharm.

History repeats itself and we are moving toward that direction once again. The process is gradual and may not be visible to all. The time will come when no one will be able to remain indifferent. Every one will have to choose one side or the other.

In MahaaBhaarat, a few chose the side of Dharm. Many more took the side of Adharm. Expect the same to happen again. Attraction of Adharm is simply fatal. It leads one gradually towards extinction.

A battle to re-establish Dharm is not an evil but a fundamental necessity for preserving the rhythm of this Creation Cycle!

Sanaatan Dharm Hinduism

Sanaatan Dharm Hinduism had never been a missionary religion desirous of increasing the number of its followers through conversion from other religions. Therefore, there had been no vested interest in propagating Sanaatan Dharm Hinduism by coercion of one kind or another.

Sanaatan Dharm Hinduism had neither been a prophetic religion, founded by a prophet, who would be the only link between man and God, whereby preventing man from direct access to God. For Sanaatan Dharm Hinduism, the Journey to the Supreme Soul has been everyone's own quest! Everyone will reach it, but only at his or her own time.

In our heart we may feel like a Hindu but we would not be expected to adopt Hinduism formally and give up our birth religion unless we ourselves want to do so, and that has to be essentially a deep-seated desire emanating from within our self. Coercing or tempting others to give up one's own birth religion is inspired by gross selfishness of one kind or other, and that is not a divine characteristic!

Sanaatan Dharm Hinduism shares with others whatever it knows. It does not seek anything in return. It does not try to capitalize on the weaknesses of other religions.

Sanaatan Dharm Hinduism encouraged open debates and experiments on individual experiencing and understanding of God. Unlike Christianity and Islam, it did not formulate a hypothesis on God and made it mandatory for all seekers to accept it.

This process over thousands of years allowed true seekers to experience God in their own respective ways and then share with the others. This helped enrich the understanding about God better amongst all seekers. The collective knowledge gathered by the ancients who were in closer communion with the Supreme Soul and the Mother Nature has come to be known as Sanaatan (eternal) Dharm, now popularly called as Hinduism.

The Question of Unity

It is often said that Hindus were not united. Well, it has been good and it has been bad, depending on how you want to look at it.

It has been good because Hindus never united in the manner Muslims did, and united they attempted to eliminate nonMuslims from the face of the earth. It has been good because Hindus never united in the manner Christians did, and having been united they worked very hard to convert rest of the humanity into Christianity, and tortured[92] those beyond imagination, who would not want to get converted. It has been good because the Hindus did not choke the humanity as the other two did getting 'united'.

It has been bad because 'not united' the Hindus fell easy prey to Muslim and Christian endeavours that were not noble ones. It has been bad because 'even today' the Hindus are unable to protect themselves against clever manipulations by Christian missionaries, which popular English media in BhaaratVarsh 'carefully avoids' exposing.

In sum, Hindus were never united in a destructive manner as Muslims and Christians were. It was good because they did not choke the humanity as the other two did. It was bad because they fell easy prey to carnivorous religions that sought to swallow it.

The Hindus were not united in the manner Muslims and Christians have been, probably because Hinduism itself does not attempt to bind people within restrictions, in the sense that it allows numerous paths and individual freedom to follow one's own chosen path towards seeking God. As Hinduism treated the Journey to the Supreme Soul as every man’s own quest, it never sought to impose itself on other religions. Accomplishment of a preacher was not measured, in Hinduism, by headcount that you had 'brought new' on the rolls - it was your knowledge, understanding and direct experience of Ishwar that became the

[92] Bhaaratiyas have been kept in dark about the horror stories of Christian Inquisition

benchmark in Hinduism. For this reason, the Hindus never needed to unite in the manner Muslims and Christians found it necessary.

In Hinduism, there were no middlemen who did the brokering between man and God. This very emphasis on individuality *finds place* in all its thoughts and conducts. This is why the Hindu is not united in the manner Muslims and Christians are.

Pope John Paul II: "Christ is the one mediator[93] between God and man and the Sole Redeemer[94] of humanity"[95] (Frawley 2000)

The Battered Hindu

Hindus have been battered through the centuries. Plenty of Hindus have written enough in the name of their love for cleaning Hinduism and their burning desire for social reform within the Hindu society. They all have sat on judgment of Hindu society and Hindu practices.

Few have realized their duty to raise the morale of centuries-worn Hindu society. Few have realized historical reasons for wrong practices having seeped in the system. Few have actually felt pride in their heart to say it publicly that I am a Hindu.

Enough has been done to criticize, and it has not helped except that it has killed Hindu morale further. What we need is to give the soothing support to Hinduism that has been oppressed for centuries by Islamic zeal, Christian missionary manipulations, Pseudo-Secularist-Marxist conspiracies, and brought to this state that the Hindus are today.

Oh! Those so-called Social Reformers

Aasuric religions, and Atheists included, did all that they could to swallow Hinduism over the past millennium. They even raised an army of faithfuls from within Hindu society who were to give further impetus to their ignoble designs. This was accomplished by taking hold over

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[93] Mediator-->middleman

[94] Sole redeemer-->sole distributor for the product called Redemption or Moksh

[95] With the obvious success of Christianity selling the concept of a middleman, many Hindu gurus have appeared on the scene, who themselves happen to be the product of current education system implemented by the Christian Macaulay in 1835 with the help of Christian missionaries. These gurus love to sell the same idea of middleman packaged in a Hindu flavour, often quoting *Kabir* for added authenticity, where each of them calls himself the mediator, the guru, who would reach his/her followers to God.

their minds. It was achieved within a matter of one century (1835-1947) by destroying the fabric of ancient Hindu education system thoroughly, and replacing it with Christian missionary education system.

Among them were many thinkers. These people grabbed the position of social reformers. The burning desire to reform the Hindu society in Christian ways was the driving force behind their energies. These enthusiasts were rewarded well by their ChristianBritish masters in form of socially respected titles, etc. They all sat on judgment of Hindu society and Hindu practices. Few realized their duty to raise the morale of centuries-worn Hindu society. Few realized historical reasons for wrong practices[96] having seeped in the system. Few felt any pride in their heart to admit it publicly that they were Hindu.

Hinduism Hardened and Closed Itself

What was seen by them was the hardened and weakened version of Hinduism. Their minds clouded by Christian education system, all they could find were nothing but faults. This class of people survives even today. After all, the same education system continues. Some of them are oriented towards Hindu cause but their speech and writings often reveal their subconscious mind which is still ruled by the same reformist attitude. They feel within themselves superior to the rest of the folks when they find fault with their ways and means. These are the people who need greater reform than the average Hindu does. For, all they effectively did was to lower the morale of the Hindus who have already been battered through centuries. They simply added to the battering further. They gave the impression that they loved Hinduism dearly and they were only cleaning the dirt out of Hinduism. Hindus have been put in a psychological coma for too long by these fault finding techniques branding them a worthless lot.

[96] Even fewer have attempted to learn--what is the line of reasoning and the science behind such practices--which they deem as wrong practices. Their current day educators have no idea of the sound logic behind many of those practices, simply because their Christian missionary educators condemned--everything that was not in their so-called Holy Bible--as nothing but superstition. These missionaries were so very *superstitious* by themselves that they would hold Bible as the source of all knowledge, and the rest as ignorance.

Rabindrnath Tagore used to call them 'shadows'. They are not real people, but zombies programmed by Macaulay to act like the Caliban, the slave (the slave in Shakespeare's The Tempest).[97]

Macaulay: We must at present do our best to form a class who may be ... Bhaaratiya in blood and colour, but English in taste, in opinions, in morals and in intellect. (Rajaram 1998)

Malcolm Muggeridge, who worked in BhaaratVarsh as a teacher and journalist for long years, writes: "I dimly realized, that a people can be laid waste culturally, as well as physically—not only in their land but in their inner life—as if it is sown with salt. That is what happened in BhaaratVarsh; an alien culture, itself exhausted, trivialized and shallow, was imposed on them. When we (British) went, we left behind... a spiritual wasteland. We had drained the country of its life and creativity, making it a place of echoes and mimicry."[98]

Hinduism hardened and closed itself after centuries of inhumane abuse by Islam followed by Christianity. What we see today is the hardened and weakened version of Hinduism.

When you read the atrocities committed by the Muslim conquerors of BhaaratVarsh ... to my mind, is how any nation could have survived such an inferno, without being turned into devils themselves.

I can only say that, after reading the accounts of the terrors and horrors of Mohammedan rule, my wonder is that so much of native virtue and truthfulness should have survived. (Max Muller 2000)

The Need of the Hour

The need of the hour is to recognize the enemy within ~ the tendency to find fault rather than bring direct contribution. Hindus have been put in slumber for too long by these faultfinding techniques branding them as a worthless lot. Now the giant is waking up, taking a turn. Give it the support it needs and do not demoralize it.

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[97] http://www.atributetohinduism.com/Glimpses_XIII.htm

[98] http://www.atributetohinduism.com/Glimpses_XIII.htm

Hindus need a platform that can be utilized to promote the morale of the Hindus. A strong Hinduism, a secured Hinduism is in itself the antidote for most of its ailments.

Give Hindus the voice that they can say in public with pride that we are the Hindus without a trace of hesitation in their voice. That voice itself will deal with the rest of the issues.

Hindu society needs to be restored to the position it was once in. The word must be taken to every Hindu wherever he may be living. Those who have the resources to do so do not have the heart to use their resources because their soul has been corrupted beyond repair by the Christian education for six generations. Those who have in their heart the desire to carry the message do not have the mind to express it to the masses rightly. Those who have the heart and mind both do not have the resources to reach it to all. Thus, the Hindu Society is caught up in a vicious circle.

But time changes, so does everything else. Situation is changing if only you can notice. Changes are gradual – always -- or else, it would be too hard for mankind to digest.

About the Author

ॐ नमो नारायणाय

No Affiliations

I am not affiliated to any political party, any social organization, or any religious body. I am a writer not an activist. I have only one aim, and that is to empower Hindus with much needed information that can help them protect their Sanaatan Dharm.

Not for Money

I am not doing this work for money. I have given up a lot that life can offer for a Cause that does not have many takers. It does not pay; instead, it takes away, but then who cares? When we leave this world, we carry nothing of what we accumulated; so why bother? The Mother Earth has nourished our body, so has the Mother Religion which has nourished our soul. To them, we owe something. A little that I can do before departing; I am trying to do that.

Why I am doing this?

Hindus - mothers, fathers, brothers, sisters, wives, sons, daughters - have been kept in dark for long. Their heads and hearts have been filled up with misinformation that has been detrimental to their social and religious interests. They have been misguided for long with purpose, or out of ignorance, or a combination of both by their leaders, guides, gurus, educators. The environment has been engulfed by *Aasuric* tendencies.

Living on a lie has become much easier in today's world. Exposing a lie, on the other hand, has become lucrative business; so long it helps improve one's bank balance. But then, exposing a lie for a Cause, for greater benefit of the mankind, has become unwanted (and at times, dreaded) task, and therefore, is avoided by most. But then, at times, a small lamp dares the whole blanket of darkness around. Its fate in the end could be anybody's guess.

Hindus need to be made aware of those facts that have been deliberately withheld from them. Once they get to see the other side of the coin, it will be they who will decide for themselves as to what they need to do. I am here to show only the other side of the coin. Therefore, I shall throw light only on that side. I am not going to discuss pros and cons. I do not have to turn you into a book-wise drawing room debater. My sole intent is to help you

with a vision that could penetrate beyond the smoke screen and reveal what remains hidden behind.

Hindus need to be made aware of the threats that engulf their world: threats that have been working 'silently' for past 'six generations' with one, and only one motive: that is to wipe out Hindu religion, culture and its value system. With time those destructive forces have gained momentum. They have now become very aggressive. They enjoy not only tacit consent and sympathy but also active support from those who are in power and politics; those who have acquired a suffocating grip over national education system; those who control the Press, the Media which is now flush with money that pours in from foreign shores, and they have assumed the position of the opinion makers to the nation! The policy is quite clear: certain category of news items must not find place in media reporting, and due care is exercised at the source itself to eliminate them; other category of news items must be blown-up beyond proportion, and every attempt is made to see that it does happen. At the same time the public must not get a scent of what is going on behind screen, the motive behind such manipulations; and therefore, a proper mix of news coverage is designed by the professionals specialized in image building, which acts as a protective umbrella beneath which common man's vision does not penetrate.

How I looked at different Religions?

By birth I am a Hindu, and therefore, I felt the presence of God wherever I went. It simply did not occur to me that a mosque, a church, a synagogue is any different from a temple. To me all of them housed the God. A Jewish Synagogue and a Paarsi Temple are the places where I spend some time, long ago. About the same time, after 'Mass' held at a Catholic Church the Christians present took 'wine and bread'; so did I as I remember. Later, with my driver Malik I went inside a Mosque because it was his Namaaz time. I could have relaxed in the comfort of air-conditioned car while he went for his Namaaz. But I sat by his side; he prayed to Allah, I prayed to *Ganesh*. Hamoud Hamdoun bin Muhammad lost his relative; he went to mosque and then, at his home whole family ate from one huge plate (Muslim tradition). I had no reason to accompany him to the mosque or eat from same plate but I did, because I did not think of him any different from me. After 'Sermon' at a Protestant Church, I donated to the church as did other Christians present there. Those present at a Buddhist temple witnessed me meditating with them.

Lived in a Make-Believe World of Religious Equality

But why would I do all this? An average Christian or an average Muslim would not accept *Prasaad* distributed after *Pooja* at a Hindu temple. Donating at temple of idolaters would be out of question for them. A Jew would be much the same. But then I did it, and so would do most Hindus. This might sound strange to those who do not understand Hinduism, because over the centuries Vatican has done everything in its power to destroy the image of Hinduism. Therefore, I need to explain why I did it, or why an average Hindu would do so. It is because a Hindu does not believe in "my God, your God". For him everybody's God is same. That leads to a significant question. Is his understanding correct? That is what I would want to demonstrate to an average Hindu through my various works, but it would be with a different perspective.

Disregard where I lived, in whichever part of this huge world, I looked at all religions equally. I never felt any difference between a Hindu or a Muslim or a Christian when I hired many Hindus, Muslims and Christians throughout my career. To me it had been simply a question of who appeared to be the best suited for the job on hand. I was not yet organized to think in terms of religious divides because I was ignorant of religious teachings of different religions. I lived in a make believe world of Religious Equality.

Face to Face with the World of Reality!

I had not yet learned the bitter truth because I had not yet felt the need to study different religions myself. I had remained happy simply believing those who taught or preached or wrote that all religions are equal and they all teach love and peace! I did not know that they did so either out of their profound ignorance about other religions, or to protect their own vested interests, or a combination of the two in varying degrees.



Fifty precious years were lost in my life by the time I felt the need to sit down and study the teachings of different religions. And then, I discovered how well those teachings reflected in the thought process, as well as real life conducts of their followers. To my dismay I uncovered how each religion had shaped the history, and is continuing to shape current events. I noticed a direct correlation between the religion, history and current events. The message was loud and clear: we can ignore these findings only to our detriment. As long as I remained unaware of these facts, I remained happy. Once I faced the truth, a storm rose at the horizon of my emotions. By the time, peace regained around the volcanic eruption, a lot was lost behind.

Family Background

At birth, my grandfather named me *Yashodharman*. Only now this name is gradually assuming relevance to the current phase of my life. For several generations, our family has had spiritual tradition and higher learning. Father was a gold-medallist engineer. Grandfather was a physician. Great-grandfather was an educationist and writer. Great-great-grandfather had become a Yogi after renouncing business. Maternal Grandfather was an eminent surgeon. Mother had been well educated in comparison to her times. Being the first child of my parents, I was born, as per tradition, in the house of my maternal Grandfather at Bankura, West Bengal on 11th Maagh. Thus, I come from a Hindu Bengali family. I have been an ardent devotee of Shri RaamKrishn ParamHans Dev, whom Swami Vivekananda termed as his 'Master'.

Education & Work

High School with State Merit Scholarship and Distinctions; University Graduate [1973] with Rank; Chartered Accountant [1976], Company Secretary; first job with an American multi-national company; ten years later subject of biographical record in Who's Who in the World[99].

Worked in senior management positions handling a variety of functions[100] with different type of corporations[101] engaged in different types of activities[102] in different parts of the world[103] coming into day-to-day contact with people from twenty different nationalities

The Gift of Second Life[104] led me towards spiritual quest / renouncing employment [2000] / isolated living / spiritual writing[105] / visiting Europe / new vision:

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[99] 8th edition of Who's Who in the World published by Marquis Publication Board, Chicago, USA - they had been publishing Who's Who for almost a century

[100] Audits, Financial Accounting, Management Accounting, Treasury, Corporate Planning; Legal affairs; Human Resources; Procurement & Materials Management; Civil Constructions; Sales & Marketing; Quality Assurance; and General Administration

[101] Multinationals, professionals-owned, government-owned, family-owned, massive organizations and tiny ones too

[102] Pharmaceutical, chemical, consumer product, industrial agriculture, horticulture, animal husbandry, dairy manufacturing, financial sector, forestry operations, and information technology

[103] BhaaratVarsh / Middle-East / Far-East / West

[104] July 1998 Ventricular Fibrillation (when heart stops beating)

[105] During 2000-02 later published (partly) as *Vidhata* (now *Seed 3*)

BhagavadGita was enacted to raise men of virtue, like Arjun. Arjun, in today's context, could be a man or a woman desirous of fighting adharm, in his or her individual capacity, and with his or her individual resources, howsoever limited they may be.

I know it's going to be a long walk

I am aware that it will take time for people to appreciate what I have to say today. But as the time passes, they will come to realize the hidden truth in them. They may wake up when the water reaches up to their neck, and the threat of drowning becomes imminent. But then, dissuaded by this delayed response, I cannot give up my work. I cannot forget that 'to continue with the work' is within my power as of now, while the outcome of that work is not within my control. It falls within the jurisdiction of *Shri Naaraayan*. He will decide how long I have to be at this work; when this work will bear fruit, and what that fruit will be like. When I have surrendered my 'Ego' to Him, it means that it is He who will decide the future course of my life and work.

No invitation or request for meeting please

Though I am a full time researcher, author, publisher and distributor of my publications, I have no fixed time for work or for that matter for rest. Any time during 24 hours of the day and night could be my time for work or my time for rest. As long my body and mind works, I am at work. When it refuses to work any more I go for some rest. Therefore, any interruption when I am at work or rest is not welcome. While readers and admirers are important because without them my work will be of no use, work too is important because without it there will be no readers. Much the same, rest is also important because without it there will be no work. Therefore, it would be best if you leave me alone and I stay secluded primarily focused at my work.

Time is not yet ripe for me to assume the role of an activist because plenty of writing work is yet to be done. For this reason I do not accept any invitation for attending any private or public gathering, or any invitation for delivering any talk at any forum. I also avoid meeting people as it robs me of time to work by myself.

Mine is an one-man enterprise dealing with various facets of the work which involves research, conceptualisation, authoring, editing, designing the book and creating the masters for printing, coordinating with the printer, arranging finances, publishing, checking production quality, storing and record keeping, promoting, packing, delivering at post office, maintaining accounting records and filing system, developing and maintaining the website so that visitors may download these works free of cost, responding to thousands of readers'

letters that keep coming from different corners of BhaaratVarsh, responding to their phone calls and emails, etc. As a result of this, there has been no vacation or enjoying week-ends over the past six years (2002-08) that I have undertaken this task unto myself. I don't regret this. In stead, I enjoy this.

Given this scenario you would appreciate the need for my being left alone remaining focussed at work without spending time on other things. For, I have yet to translate my published works from English to Hindi, and then only they can get further translated into Marathi and Gujarati. Transforming these works into native languages is the need of the time. For, minds cannot be liberated without reaching the grass-root level. And, that is what I have been working on. Over sixty thousand books and booklets have found their way into the cities and villages of most of our states during these five years (2003-08) and if the feedback received by way of letters and phone calls is any indication, many copies seem to pass through several hands. And yet, this reach, howsoever impressive it may sound, happens to be only a drop in the ocean. It is just the beginning, not the end. The standard, I set for myself and those associate with me, are tough, and journey is long.

No Praise please

Praise is something everyone likes. And there is nothing wrong in it unless it amounts to flattery.

Genuine praise is something everyone needs particularly at the initial stage. For, it helps build confidence. Confidence plays an important role (rather very important role) particularly if works tend to challenge the current belief system or expose present day power centres. Readers' appreciation helps the writer stay on course.

For these reasons, I too welcomed praise coming from readers. But I have always debated on its efficacy. For, there is a downside to it. *Praise builds ego*. When I was taken away from worldly matters and given a chance to stay focussed at matters beyond, it was different. But now that I have been brought back to deal with the matters of this world I cannot expect to remain out of the ambit of Maya[106]. I am governed by its rules as anyone else does. Therefore, I do and, I can succumb to the pitfalls of ego built-up. Hence, I have one request to my readers: *please avoid praise in any manner* even if it is genuine and done in good faith.

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[106] *Maya* has been described in detail in *Seed 3 Gita Today* section *Vidhata*

A Different perspective on English Spellings of Sanskrit Terms

There seems to be a common impression that if ‘a’ appears at the end of any word written in English it is supposed to be indicative of long ‘a’ as in ‘arm’. People in BhaaratVarsh as well as in the Western world tend to pronounce Sanskrit terms like Yoga, Buddha, Dharma, Adharma, Veda, Shiva, *etc* with a long ‘a’ emphasis at the end. *In reality, Sanskrit terms ending with ‘a’ in English are actually intended to be pronounced like short ‘a’ as in ‘rural’. If we look at Sanskrit prints we will never find them spelt with the syllable that represents long ‘a’ in Sanskrit*.

A reader, who does not already know this, cannot be expected to know it by *simply looking* at the English spelling. We can therefore, try to spell Sanskrit terms in English script in such a manner that by their *look and feel* a reader is automatically prompted to pronounce them as close as *practically possible* to the original intended pronunciation of Sanskrit. This can be attained, to some extent, by dropping the tailing ‘a’ and leaving it as *Yog, Buddh, Dharm, Adharm, Ved, Shiv, etc.* This could inspire pronunciation that might be called ‘relatively’ closer to short ‘a’ as in ‘rural’ than to long ‘a’ as in ‘arm’.

It is also necessary that such spellings are not made unduly complex by adding ‘accent’ symbols/notations that dictionaries usually provide for its users because most readers do not truly care to pay attention to those notations and they rarely check the dictionary for intended pronunciation. Readers generally use their common sense judgment to make up their mind as to how the written word ought to be pronounced from the very ‘look and feel’ of the printed word. *We need to respect this natural human tendency*.

Sanskrit has three visually distinguishable different syllables for ‘i’ as in ‘pin’, short ‘a’ as in ‘rural’ and long ‘a’ as in ‘arm’. We are familiar with the English spelling *Brahmin*. If we look at original Sanskrit text for the word *Brahmin* we will not find it written with the Sanskrit syllable meant for ‘i’ of ‘pin’. *Braahman* could, by its look and feel, inspire a pronunciation that might be called relatively closer to how it is written in Sanskrit syllable.

People from diverse backgrounds come in contact with Sanskrit terms through literature published in English, which provides a common platform to all readers. They do not have direct contact with Sanskrit and are exposed to Sanskrit terms through their appearance in English alphabet and they tend to pronounce Sanskrit terms from perspective of ‘their orientation’ in English. *This necessitates proper blending of English and Sanskrit phonetic traditions*.

It is not possible to present Sanskrit terms in English alphabet protecting their phonetic integrity 'in totality', but it is possible to respect the needs and limitations of the end-users. *We need to take cognizance of these needs and limitations while developing any system of transliteration*. Readers simply look at the word and then pronounce it by the feel that they get looking at it. The 'look and feel' of a foreign word when presented in English alphabet, therefore, becomes important to the end-user.

Sanskrit language was developed through ages with considerable perfection and it has a phonetically scientific script. *We need to give our original linguistic traditions the respect they deserve*. Those eyes that are now used to seeing *Buddha, Dharma, Adharma, Shudra, Veda, Shiva, Krishna*, etc will soon become used to seeing *Buddh, Dharm, Adharm, Shudr, Ved, Shiv and Krishn* because these are simply matters of habit. Such pronunciations may then come into practice over a period of time through repetition.

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